

School of Theology at Claremont



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**THE NEW
OPPORTUNITY
OF THE
CHURCH**

ROBERT E. SPEER

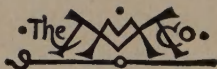


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**THE NEW OPPORTUNITY
OF THE CHURCH**



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The New Opportunity of the Church

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ROBERT E. SPEER

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PREFACE

THIS little book is not an attempt to prescribe any program or method of reconstruction or to define in any comprehensive way the present tasks of the Christian Church. A good deal more is called for to-day than this little volume at all considers. Good will and earnest purpose are not enough. There must be also careful and competent thinking out of the economic and social problems involved in the next forward steps in human progress. But good will and earnest purpose must be back of all such thinking and it is for good will and earnest purpose that this little book appeals. In the midst of much hesitation and questioning it is a simple word of summons and reassurance, in the faith of the motto written over the door of the old hotel in Duala, in Kamerun, "The old falls. The times will change. And new life will blossom from the ruins."

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CONTENTS

CHAPTER	PAGE
I SOME DANGERS AND DUTIES OF THE PRESENT HOUR	I
II THE PRESENT BUSINESS OF THE CHURCH .	17
III THE EFFECT OF THE WAR ON CHRISTIAN CONVICTIONS AND IDEALS	32
IV THE DUTY OF A LARGER CHRISTIAN Co- OPERATION	63
V THE WAR AIMS AND FOREIGN MISSIONS . .	89

THE NEW OPPORTUNITY OF THE CHURCH

I

SOME DANGERS AND DUTIES OF THE PRESENT HOUR

THERE is a military maxim in the First Book of Kings which we know from our own experience to be wise and just. "Let not him that girdeth on his armor boast himself as he that putteth it off." The hour when a man or a nation is about to engage in a great struggle is no time for relaxation and ease. There are three sure perils which confront men then, the peril of over confidence, the peril of underestimating the foe, and the peril of a lack of unity, foresight and vigilance and of willingness to pay all necessary costs. In the face of perils like these there is no room for self contentment or praise. Let these wait until the victory has been won. "Let not him that girdeth on his armor boast himself as he that putteth it off."

But we have discovered that the converse of this warning is equally true. "Let not him that putteth off his armor boast himself as he that girdeth it on." The same perils that meet men and nations at the beginning of a war meet them at the end. There is the peril of over confidence. There is the peril of underestimating

2 *The New Opportunity of the Church*

the task. There is the peril of a lack of unity, vigilance and prevision and of willingness to pay the price of peace. And men may succumb to these perils at the end who overcame them at the beginning. Again and again men and nations have lost after the struggle the very things which they entered and endured the struggle to achieve. "The morrow of victory," Mazzini said, "is more perilous than its eve." We begin to perceive this to-day. "Gentlemen," said Clemenceau a few days after the armistice was signed to a group of French senators who had waylaid him with congratulations, "our difficult time is just approaching. It is harder to win peace than to win war." We are realizing now that this is true and that if we are negligent we may lose in the hour of victory some of the very things which the victory was won to achieve.

We see the dangers of these after-struggle times again and again in those authentic pictures of life of which the Bible as a transcript of life is full. A useful Christian minister in a recent sermon called attention to the vivid touch in Noah's history. The flood had washed the world clean. Old institutions, old lusts, old vices, old wrongs had been wiped out. Men had a chance to begin afresh and to build a new world. And where was the man to whom the duty and the glory of the reconstruction came? Drunk and morally shameless in his tent. We come upon the same failure in Elijah. He had met the organized superstition and corruption of the nation in one dramatic encounter and had defeated it. The ground was cleared for a new order and instead of girding himself to his uncompleted task and establishing the foundations of righteousness, the old warrior who had not

been afraid of the massed forces of fraud and wrong but single handed had overthrown them, is cowed by the threat of a bad woman and goes off alone, abandoning his work, to sit down under a bush in the wilderness and comfort himself with the thought of his spiritual isolation.

Even so we face our dangers to-day, not less real or subtle or perilous than the dangers of the war. There is the danger of moral relaxation. Four days after the armistice was signed this warning was sent out from Washington:

"Cessation of hostilities in Europe and disappearance of the prospect of meeting the enemy on the battlefield has brought an immediate loss of morale among American troops at home that is regarded at the War Department as somewhat alarming. It is understood that steps to deal with the situation already are being prepared.

"Reports from all divisions on Nov. 11, the date of the armistice, without exception contained glowing references to the high spirit of the men and to their evident desire for early embarkation. Upon news that the armistice had been signed, the mental attitude of the individual soldier is said to have undergone a marked change. Instead of bombarding his immediate superiors with queries as to the probable date of entraining for the seaboard, he became anxious as to the date of his release from service. More serious are reports by some commanding officers that their men are exhibiting a tendency to view themselves as already released from the strict routine of the camps."

In some camps the tidings of the armistice led to such disorder as men would have been severely punished for a fortnight before, but the outbreak was so general that nothing could be done. In New York City on the night of the celebration over the premature peace tidings more soldiers and sailors in uniform, it is said, were seen drunk on the streets than had been seen before in all the time

4 *The New Opportunity of the Church*

since the war began. In the trenches the change which took place was revolutionary. Men had been on the keen edge of moral duty, strung to the highest tension of loyalty. They had cast up accounts and waited upon death. God seemed so near in that hour of deepest need and intensest life as almost to be within touch. Then in a moment this flamed up and passed. The commonness of uninspired life returned. We feel this moral relaxation in ourselves and throughout the nation. Something that was here is gone. Much of it, to be sure, had to go. We are better off with what self-discipline we can secure, than with state discipline under permanent military control.

We have not only undergone a relaxation of moral tone. We are witnessing sadly a dissolution of our unity. The war bound us together in a new tightness of national will and spirit. There are three things which unite men: a common love, a common task and a common danger. And the common danger seems to be necessary to focus the common love and to impose the common task. The common love is still here. It is pitiful that we do not still recognize the reality and urgency of the common task, as great now as the task in the war and more difficult. But the common danger is past. And our unity is dissolved. It is a good thing to have the imprisoning shackles removed from our wonted American liberties, but it is tragic to see the schisms and partisanships reopening and the forces divided in antagonism which should be united in common undertakings and against the common foes of the national character. And it is with a sad dismay that we see suspicion displanting our international confidence and trust.

There is also a surrender of idealism. With some it is not a surrender. It is only the open disavowal of sentiments which they never shared but which the tide of the national spirit compelled them to respect while the war was going on. Some indeed ventured to deride the Quixotic idealism which prevailed but they paid it the respect of making their derision anonymous, like "the American Jurist" in his articles in the *New York Times* which so pleased the Germans because they were the frank application to American politics of the German notion of the superiority of the State to any obligation except that of its own material interest. Now, however, men who rejected the idealism which awakened the nation and sustained its soul in the war do not hesitate openly to repudiate the very ends for which we fought. They propose that we should now belie our professions and betray the good faith of the nation toward the dead who died not for national interest but for principle and for humanity and for a new world.

As against these dangers, and the other dangers than these which peace has brought, we need two things. We need first the loyalty and patriotism of peace, a more difficult even though less glorious thing than the patriotism and loyalty of war, by as much as it is harder to live for a cause than to die for it. It was for such loyalty and patriotism that Lincoln appealed in his Gettysburg speech: "It is for us the living to be dedicated here to the unfinished work which they who fought here have thus far so nobly advanced. It is for us to be here dedicated to the great task remaining before us—that from these honored dead we take increased devotion to that cause for which they gave the last full measure

6 *The New Opportunity of the Church*

of devotion." War did its part. Is peace now to fail and be faithless where war was faithful? There is need still of the same loyalty and love of country which was given in war and which the nation needs not less in peace. And, secondly, we need the desire or purpose of a new world. Mr. Lloyd George expressed the need in an exhortation to a labor deputation in the midst of the war: "Don't always be thinking of getting back where you were before the war. *Get a really new world.* I firmly believe that what is known as the after-the-war settlement will direct the destinies of all classes for generations to come. I believe the settlement after the war will succeed in proportion to its audacity. The readier we are to cut away from the past the better we are likely to succeed. Think out new ways, new methods, of dealing with old problems. I hope no class will be harking back to the pre-war conditions. If every class insists upon doing that then God help this country. *Get a new world.*" "The triumphant close of the great war," says Secretary of State Lansing, "does not solve all the problems. Society has been shattered in many places. We must rebuild it on a better foundation. Materialism was largely responsible for this war. We must not sink back again to the same level. A strong and vital spirituality ought to dominate mankind, so that we may rise above the greed and selfishness which have corrupted mankind and distorted the ideals and purposes of life." The war grew out of the past but it was not fought for the past, it was fought for the future, to clear the way for a different and better world.

Whether we shall have a better world or not depends upon how we meet now the dangers and duties of peace

and whether we do as effectively the work of winning this better world as we did the work of winning the war. And for what was the war won if it was not for the sake of a better world? What does anybody want with a war? Why should anybody want to win it? What will he do with it? He wins it to be done with it. What he wants when he has won it is to lose it. The thing to be kept is the thing which the war stood in the way of and had to be fought through to make possible — the new world behind and beyond it.

And our present practical question now is what Christian men and women and the Christian Church can do to win a better world out of the war.

We can believe a better world to be possible. All about us now are the practical men who ridicule the idea that war can be destroyed, militarists, munition makers, political and commercial imperialists, and theologians who think that to try to get rid of war and pestilence is to vitiate the authority of the Bible, and a host of others who think and say that the world we had before the war is the only kind of world we shall have after it. The war did nothing, they say, and some of them say it was intended to do nothing, but defeat Germany. Now that that end has been achieved other things will continue as they were. By the blood of the eight million men who died to make a better world possible they shall do nothing of the kind. It is quite true that the war did not introduce the millennium. There were some people who held that the millennium had begun in the Nineteenth Century. But they were mistaken. It had not begun then and it has not begun now. But our effort to make the world better does not have to await the coming of

8 *The New Opportunity of the Church*

the millennium before it can hope to accomplish anything. Christendom has got rid of legalized polygamy and slavery. It is doing away with the saloon and the brothel. The time has come when it can get rid of war. If we do not it will be our own fault. If we don't want to be rid of war it will stay. If we prepare for it we shall have it. But if we want to be done with it we can be. If we prepare for peace it will be peace we shall have. The way to get a world where it prevails, a world of righteousness and truth and progress is to believe in such a world as a possibility, to cherish large and generous thoughts of what can be by man's good will and the grace of God. And as Lloyd George says there is no reason why we should not be bold about it. We can do now just what we want done and will pay the price for and are willing to let God do through us. There are laws of human progress and of social change, no doubt, but the laws that shall operate now will be laws of relapse and of immobility or they will be laws of progress, as we shall decide. We may indeed drop back into the old world and carry its principles of suspicion, rivalry, self-interest, on into the future, or we can believe in the possibility of something better. Why not now? We have discarded the authority of the old limitations in nature. As the Panama Canal diggers' song declares:

“ Got any rivers they say are uncrossable?
Got any mountains you can't tunnel through?
We specialize on the wholly impossible
Doing the thing that no man can do.”

Why not discard the authority of the old limitations in moral and social achievement? Samuel C. Armstrong

discarded them after the Civil War and began a new era of racial education. We may begin a new era of racial and national relationship if we will. The limitations and hindrances are not in God or in nature but in us.

We can help to win a new world by seeing clearly the evils which are to be overthrown and the enemies who still remain to be vanquished. The war has for a season vividly revealed these. War inflames. It also illumines. The inflammations are dying down. Let us hope that the illuminations may not fade. They showed us what iniquity is and what also is its sure fruitage. Incarnated in German militarism and its principles and methods of war we saw just how hideous and deadly certain ideas and moral qualities really are. And well nigh the whole world rose up in horror and self-defense against what we saw. But now that German militarism has been defeated and the war won we need to beware of losing the horror and the sense of the need of protection against these same ideas and iniquities. If they were wrong in Germany in the war they are not less wrong anywhere else in peace. They are wrong if they exist in us, and they will as surely bring punishment upon us as they brought it on Germany. Furthermore the war demonstrated to the nation that certain social evils are fatal to the creation and maintenance of an army and that these evils are not invincible. Drink and lust were seen to be deadly enemies of efficiency in war and the nation shut them off from the army. Always before, men said that this could not be done, that soldiers must be fed on drink and lust. Now we know that it is not true. But if drink and lust are bad for soldiers why are they not bad for civilians too? If the nation can

10 *The New Opportunity of the Church*

not afford to tolerate them in time of war how can it afford to tolerate them in time of peace? The same ideal of effective service needed in war is needed now in the civil and industrial life of the nation. As General Pershing said in a message to the home churches through the Federal Council: "We expect not only to vindicate the cause of justice and honor and righteousness but also to lay a solid foundation for world peace. We dare not claim that, as an Army, we have yet achieved that high standard of manhood and conduct upon which the largest human effectiveness should be built, but the ideal of the Nation and of the churches is constantly before us. With sincerity and firm purpose we set our faces toward the goal. After all, it is a common fight — yours there and ours here. What is necessary for the manhood of the soldier is necessary for the manhood of the citizen." By seeing this and insisting now upon the continuing and universal validity of the moral ideals essential to the life of the nation in peace as well as in war, we can help on a different order. It is quite true that men cannot be made moral by law, but immorality can be made difficult and help can be given to that which is not bad, but only weak.

We can help by supporting the men, the measures and the movements which are directed to bringing in new times. We can begin this in our own community. Each community is a microcosm of the nation. It is the nation in miniature. In our own community we can support the men and the movements that look forward and not back. We can ask regarding each local measure, Would this, magnified to the scale of the nation help or hinder? Would it sustain the new time? This demand

for different ways does not cover everything. The fund of our solid moral and economic achievement is not to be destroyed. Progress is not the dissolution of organization. It is its development. The human society which represents the highest amount of mutual interdependence, while most difficult, will in the end be the happiest. St. Paul's ideal of humanity is a human body, the most intricate organization which we know. Names ought not to terrify us, nor the inequality of men in other days to meet the demands which some day men must meet if the will of God is to be done on the earth. The men who discredit unselfishness, who hold by mercantile principles alone, who disbelieve in any but the old world, although the old world itself was new in its time, and has only now worn out, who are willing to lead us nowhere but backward must understand that the faces of those who once followed are turned in the other direction and that they intend to move forward.

And a new order is to be won, not by change only but also by a steadfast immovableness. There must be men and women who will stand fast for absolute moral principles without yielding or compromise. It goes without saying that there will be need of compromise as to method and process. Compromise in these things is only another name for patience. But when it comes to principle, progress is made not by abatement or surrender but by unbending loyalty. And inferior men with clear vision of right principles and high ideals are better men for us than the clever sophists who repudiate the theological doctrine of human depravity and whose political philosophy nevertheless uses that doctrine to justify what no theology in which Christian men have ever believed

can be got to condone. As we face the issues of this time when men have to choose between courses of action decisive in their result for many years to come, we need the creative spirit of the binding grip of right principle which holds fast and will not make sacrifice or compromise. We need the Webster of January 26, 1830, not the Webster of March 7, 1850. It is good for our weakness and timidity to turn back to these two great days, and to pray that the God of truth may keep us from Webster's mistake on that tragic seventh of March when the foundations slipped and the strong tower stood fast no more. Not now the flashing lightning and the rolling thunder of the answers to Calhoun and Hayne but only a great mountain sliding in the rain! And Webster knew that the blunder had been made. Thenceforth, as Mr. Lodge says, "he was disturbed and ill at ease. He never admitted it, even to himself, but his mind was not at peace, and he could not conceal the fact. Posterity can see the evidences of it plainly enough, and a man of his intellect and fame knew that with posterity the final reckoning must be made. No man can say that Webster anticipated the unfavorable judgment which his countrymen have passed upon his conduct, but that in his heart he feared such a judgment cannot be doubted. If the 7th of March speech was right, then all that had gone before was false and wrong. In that speech he broke from his past, from his own principles and from the principles of New England, and closed his splendid public career with a terrible mistake." So far as the past has rested on wrong principles the time has come for breaking from it. So far as the present needs new

principles the time has come for asserting them. It should be done in the new peace. As *Life* remarked recently, we want none of the old style diplomatic doctors around now sewing sponges in the wounds which they are closing up, to fester and breed new trouble and disease. The world wants a clean and just piece of work done now and done once for all.

And a clean and just piece of work needs to be done in each one of us. We can best bring in a better world by being ourselves better men. As Mr. Balfour remarked when the war was nearing its end, we want a new world but can only have it as we ourselves get new hearts. The limitations of human nature are constantly urged as an insuperable objection to the efforts and the vision of the moral idealists, but those men will worry least about these limitations in events who are most conscientiously seeking to transcend them in their own lives. While the broad social forces are at their renovating work under the hand of God, our personal privilege is to augment them by our own renewal in the image of Christ, the one Right Man and the Head of Humanity. His kind of world, the Kingdom of God on earth, can only be built on His kind of men. If I want a new world I must be the kind of a man I want the new world to be. If I am not willing to pay this price what honesty is there in my talk of a Golden Year? As Newman challenges us:

“Thou to wax fierce
In the cause of the Lord!
Anger and zeal
And the joy of the brave,
Who bade thee to feel,
Sin’s slave?”

14 *The New Opportunity of the Church*

If men honestly want a world of good will and brotherhood let them be the men St. Paul demands in his description in First Thessalonians of the Christian citizen — a man of purity, honesty, holiness, brotherliness, industry, modesty, thrift, courage. In personal life and social relationships, in family and business, each of us has his chance to hasten a new human order, by introducing here in the ranges nearest him the principles of a new time, the old principles of Jesus, the Carpenter, the Teacher, the Friend, the Saviour, the whole great Personality and Power whom Isaiah foresaw — we believe it of Him, every word — Wonderful, Counselor, Mighty God, Everlasting Father, Prince of Peace.

If the new world is not to be brought nearer then what was the war all about?

“With fire and sword the country round
Was wasted far and wide
And many a gentle mother then
And new born baby died.

“They say it was a shocking sight,
After the field was won,
For many thousand bodies here
Lay rotting in the sun.

“But what good came of it at last?
Quoth little Peterkin,
‘Why that I cannot tell,’ said he,
‘But ’twas a famous victory.’”

Yes, and the victory had to be won at any cost to end what refused to die till it was slain. But the men who gave their lives to this end had more than this end in view. They were dying, with more or less clear appre-

hension of it, to end an old order and to begin a new. And their sacrifice is calling to us to finish what they began.

A group of American soldiers were billeted in a little village in Northern France and became warmly attached to the village folk and the villagers to them. At last the lads were called into action and one of them was brought back in the evening to be laid to rest in the soil of France. The village folk spoke to their priest about it and asked permission to bury the body in their own consecrated ground. But the priest said it could not be done. He was a good lad but he had not been of their faith. So they dug him a grave just outside the cemetery wall and laid him to rest there as close as might be to their own dead. The next morning the villagers went by and to their wonder and delight they found the grave within the wall. The old priest had risen in the night and moved the wall.

The new order makes its demand. The walls must be moved out. There must be room for the spirit of eight million men who died for a larger world. They bid us to let the old evils go and to bring in the new good, to ring out the slowly dying cause, the ancient forms of party strife, the want, the care, the sin, the faithless coldness of the times, the old shapes of foul disease, the thousand wars of old, and to ring in the nobler modes of life, the love of truth and right, the common love of good, redress to all mankind, the thousand years of peace. The dead ask this of us. They have a right to ask it and to threaten to stir beneath the Flanders poppies if we will not hear. And another and greater One has a right to ask it who taught us to pray, and meant that the

16 *The New Opportunity of the Church*

prayer should be sincere and true,—Thy Kingdom come, Thy Will be done on earth,—in America and in the world — to-day, as it is in heaven. It is of man's disobedience and failure, not of God's will, if that Kingdom is not brought nearer now by many a long year.

II

THE PRESENT BUSINESS OF THE CHURCH

THE Church has always the same present business. It faces new problems, new tasks, new duties, new tests with each new generation. But it comes to each new situation with ever the same mission. Old vernaculars pass away and men speak in new language. But the Church simply translates into the new speech its enduring message. The mission and message of the Church, its first and last business is religion.

The Church is charged with this unchanging and unalterable business because human need is unaltering and unchanged. The miseries and failures of the world are all traceable, straight past everything secondary and derivative, to sin and irreligion, to wrong and ignorance. The present war so far from being an exception is itself the tragic symbol of this. Dr. Wotherspoon of Edinburgh has undauntedly set this forth in one of the most notable sermons of the times entitled "The War and the Sin of the World."

"If we may assume any moral system for the universe or any God who judges the Earth, we may also assume a connection between these two things—the war which desolates the world and the sin of the world. Sin when it is finished brings forth death. The sin, it may be further assumed, is World Sin; not the sin of individuals and not the crime of some

18 *The New Opportunity of the Church*

particular date—the war is a world war, the system which has collapsed is a world system; the process leading to the collapse must be traced in world history. It is our general method of life—our relation to that whole scheme of things which includes Heaven with Earth and God with ourselves—which has broken down, and is judged, and is condemned. The relation is false, the method is unworkable—for they have led us to this which we see, and that not by accident but logically and naturally, as (if they persisted) they were bound to lead. It has been coming for long; whoever was not blind to the signs of the times could see it coming—and now it has come, this crash of our life—of which the war itself is only a symptom, and is the beginning rather than the end.”

And Dr. Wotherspoon goes fearlessly on:

“In spite of our jealousies, racial and political rivalries and divergencies, the group of peoples which share the European culture form a unity, moral and spiritual. Seen in the large, they constitute a single commonwealth. They have one economic life, one social law, one standard of conduct, and one method of thought. Their science, their philosophies, their literature, their criticism, their art, their religious and spiritual movements—even their fashions and their caprices and their sports—are international. No one of them thinks alone or has originality enough to be capable of intellectual independence or even of any profound social eccentricity. All of us have built upon the same foundations in much the same manner. If there is sin, it is sin of us all, systematic sin, sin of premiss, from which we have all reasoned to similar conclusions. Not all of us so consistently—not all of us so resolutely—not all of us so thoroughly and joyfully. Whatever credit lies in lack of logic, some of us may claim that credit. We have not all finished and crowned the sin, as one nation has done. But all have sinned, and all in one way. ‘The War,’ writes Mr. J. H. Campbell, ‘is the inevitable outcome of the ideals whereby our Western civilization has been living, and shows in what it trusted, and demonstrated its lack of spiritual consciousness.’

Long ago the somber but powerful imagination of Mr. H. G. Wells had discerned this inevitable, and had warned us against 'the hallucination of security,' and against the assumption of an automatic 'progress towards which men had no moral responsibility,' and he had predicted—nay, he had almost described—the present debacle, of which he discerned the seeds germinating in our practice. So, too, Mr. E. A. Burroughs finds it: 'The war (he says) is the vengeance of the moral nature upon the material.' 'We had grown accustomed to measure progress in material terms and either to minimize our moral ailments or to treat them with material remedies.' Mr. Burroughs will excuse none of us:—'British individualism was in its way as much a form of animalism and atheism as German militarism or worship of expedience.' 'No part of the civilization which has perished (he says again) can plead Not Guilty to a share in the responsibility—because everywhere the new paganism was already working in greater or less degree or in one form or another.' As compared with Germany, 'the rest of the nations, combatant or neutral, are white only by contrast with black, and would if contrasted with white be very gray . . . the fall of Germany is a common reproach on human nature, rather than ground of congratulation for those other mortals who are not German.' 'Others, ourselves included, have deserved the cataclysm,' though only Germany could have engineered it.

"We can, in fact, learn little from what has come upon us, unless we recognize that the sin which Germany has, in St. Paul's sense 'perfected,' is the sin of the world—a radical vice which has run through the entire social detail of our Western system; unless we recognize that the judgment which visits us is not a heterogeneous retribution—as a man might be whipped for stealing, the whipping having no relation to the theft except by sentence of the judge: we have to see that it is strictly the death which that particular sin contained: we are filled with the fruit of our own devices.

"Nor do we learn much unless we recognize the sin, what it is—that it is the sin of a world which knows God and does not glorify Him as God—which does not like to have God in its knowledge; that it is the sin of a Christendom

20 *The New Opportunity of the Church*

which confesses Christ, but will not have Him to reign ('His citizens sent after Him, saying we will not have this man to reign over us'), which has limited His authority to private occasions, and has excluded it in social and public affairs; a Christendom which has told Christ to mind His own business (which is the saving of souls), and to let society and the world alone. Germany perfected that sin; are we clear of it? When we saw what the sin perfected is, we revolted from it, and so far have cleared ourselves; to God be the praise. But hear Mr. Burroughs again: 'To approve an ideal, or even to fight for it, is nothing unless you also live by it and for it.' We have still that to do—when it is no longer necessary to fight, then to live by the truth for which we have fought."

This is the honest diagnosis of the well nigh fatal sickness to which we awakened in part at least in the war, from which we have to escape and from which we can escape in but one way, by turning in peace as, in principle, as Mr. Root pointed out, we did turn in the war, from Paganism with its principle of the selfish will to Christianity with its counter principle of the unselfish reason. Colonel Watterson, whose sight grows clearer as the evening shadows fall, sees this among his discernings:

"Surely," said he, "the future looks black enough, yet it holds a hope, a single hope. One, and one power only, can arrest the descent and save us. That is the Christian religion.

"Democracy is but a side issue. The paramount issue underlying the issue of Democracy, is the religion of Christ, and Him crucified; the bedrock of civilization; the source and resource of all that is worth having in the world that is, that gives promise in the world to come; not as an abstraction; not as a huddle of sects and factions; but as a mighty force and principle of being. The Word of God, delivered by the gentle Nazarene upon the hillsides of Judea, sanctified by the Cross of Calvary, has survived every assault. It is now

arrayed upon land and sea to meet the deadliest of all assaults, Satan turned loose for one last, final struggle. . . .

"If the world is to be saved from destruction—physical no less than spiritual destruction—it will be saved alone by the Christian religion. That eliminated leaves the earth to eternal war."

The business of the Church as it has always been, and now if possible more than it has ever been, is religion. It is religion more truly and broadly conceived than ever, more conscious of its social responsibility in the nation, alive to its mission as the instrumentality of true racial interpretation and international service but on these accounts all the more personal and the more effective in purifying and healing the individual cells of the organism of each national society and of the body of humanity. We may think as freely as we can of the modes of religious application to life but we have to realize more deeply than ever the need of its judging and restoring power.

To these ends it is the business of the Church to-day to discern clearly and to preserve the true sense of its own mission. This has been greatly confused by the war, in which the Christian Church has been enlisted on both sides of a struggle, in which with all necessary qualification we believe that one side was morally right and the other morally wrong. And the Church's conception of its mission was already sufficiently blurred. There were too many among us who saw no clear distinction between the three great divine institutions, the family, the state and the Church. Confusion was not unnatural. The same man belonged to all three and could not separate his own functionings in his home, as a citizen and as

22 *The New Opportunity of the Church*

a Christian. In a sense they can never be separated. Each of them is an institute of life and of religion, and history is the development of each in itself and of all in their interrelations. But the three institutions are there, nevertheless, and every error that men make in judging and relating them brings in its train its own judgment. The Church at least must realize this and seek to protect itself and human society from its peril. In the war, in the shaping of peace and in the new conditions of politics and industry following the war the Church needs to know that it has a mission and what its mission is. The Church is not a mere agency of government, nor a convenient channel of publicity, nor an echo of the state, nor a political judge and divider. (It is a ministry of service, a fountain of moral life and duty and a witness to enduring and universal principles.)

There is no room here to deal with all these functions but let us single out two elements of the Church's business and seek to make them clear. It is the business of the Church, for one thing, to supply ideals for society and for humanity and the convictions which must sustain such ideals. This is a hopeful time in which to proclaim the generous and courageous ideals which men heard from Jesus on the hills of Galilee and which the first Christian missionaries carried through the Roman world. The distortions of those ideals which were seen in the French Revolution are abroad in the world again and this time they are closer to their originals. Mankind has a heart for hopes and dreams and endeavors which recall the eager days at the beginning of our national history. But a century has brought a richer and truer understanding of many things. Old vagaries and fallacies and false trust and de-

ceptions and self deceptions are with us still, wearing new faces and speaking a subtler language. But this is only to say that the need as well as the opportunity for the Church to go about its business of proclaiming the principles of the Kingdom of God is greater than it has ever been.

And what are the fundamental ideals which the Church must express? Professor William Adams Brown has stated them with sure Christian discernment in "The Way Out" to be righteousness, repentance, service and faith.

(1) Righteousness. Our Lord stated this clearly as the primary thing without which there would be no beginning and no going on except to evil and disaster. "Seek ye first the Kingdom of God and His righteousness." It was the central principle of His own life and conduct. "It becometh us to fulfill all righteousness." It is what God is before He can be thought of as being anything else. "Righteousness and justice are the foundation of His throne." It is the only foundation of human society, of family life, of national character, of a world order. The first thing is not honor or glory or gain or power. It is righteousness. The business of the Church is fearlessly to proclaim this and if any nation commits itself to courses of unrighteousness then the Church has its work set before it which it must do and take the consequences. The Church may be sure that in the end it will suffer less for defending righteousness than for supporting a state in wrong doing. To-day especially the message of the Church needs to be conceived as a message of moral and social and economic and political righteousness. The Lord Jesus is compassion but He is also truth. And it is refreshing to see

24 *The New Opportunity of the Church*

that latitudinarian interpretations of the Gospel to which we have been accustomed in the United States have grown very distasteful during the war and that some of the most influential preachers of a lax gospel are now become the prophets of the righteous law of God and the messengers of the judgment as well as the mercy of Christ. They see now what Mr. Ikeda, the heroic suffering Japanese pastor, saw when in pain and poverty he spent his ebbing strength on the Japanese biography of St. Bernard. A friend suggested to him that St. Bernard was but little known in Japan and that a life of St. Francis would be more popular and more acceptable to the publishers. Mr. Ikeda said that he felt that, too, and had long revered St. Francis, but there was a reason. "St. Francis," said he, "stands for Love — selfless, gentle, self-sacrificing love,— love alone. There is great power in that, but it is not enough. There is evil in men's hearts, and that evil must be fought against and subdued. Only so can men be saved. Not St. Francis, but St. Bernard is the man who combines in himself both these principles, love and the aggressive, fighting spirit, and so I thought it would perhaps serve Christ best if I introduced St. Bernard to the Japanese Church." It is the principle of righteousness alone which has justified our participation in the war. To the nation believing this, the whole claim of righteousness between nation and nation, and class and class, and man and man, and of a righteous God, and the sin of all unrighteousness may be proclaimed with new power.

(2) Repentance. That word was so instantly intertwined with righteousness by our Lord that some may dispute whether with us as with Him it does not belong

in the first place. At any rate it is for unrighteousness that men need to repent. We need it. Germany and Austria and Turkey need it to be sure. But men and nations must do their own repenting. Others can not do it for them. We need to do our own. One of the most curious phenomena of the war has been the resentment which this idea has encountered in Great Britain and America. Any reminder that we had motes or beams in our own eyes, that the hands that held the chalice of freedom in the name of God must be clean, that the strength of ten belongs only to the pure heart, was denounced as the seditious talk of a pacifist, forgetting that the battle is in God's hands and that we have Him to deal with as well as the enemy. Perhaps now the word of truth may be endured. God knows how deeply it is needed. The war has led to a great moral cleansing in America but the work has only begun and with such unflinching exposure of our sins and such sincere penitence and such purpose of a new obedience as will alone avert God's judgment and receive His blessing men await the call and moral leadership of the Church. "I do not know when this war against the German Empire will come to an end," said the Secretary of War on November 4th, "but I know this, that the war for the salvation of young American manhood has only just begun, and that it is going to keep up." The spirit of penitence alone, not the spirit of the Pharisee, can sustain this war.

(3) Service. The participation of our country in the war was simply an act of service on the part of a whole people. We saw more and more clearly as the struggle went on that we had vital interests at stake but it was not

for interests that America entered. It was to serve the righteous cause and mankind, and never before has a nation poured out such energies of service in armies, in relief, in welfare ministry. We have expressed in time of war the enthusiasm of human brotherhood, of the equal liberty of mankind. Whence came this ideal of unselfishness, of laying down our life for others, of using strength for service, of living and dying for truth and for humanity? Does any one doubt whence it came? That ideal of service at any cost, of doing duty for nothing, of counting the individual in his interest and his life as only a means of advancement for the whole human cause — this the Church must hold up in peace when it will be vastly harder for men to live by it than it was in war.

(4) Faith. The world has wrecked its material interests for the sake of moral ideals and ends. Wealth and ease and comfort and all things have been conceived in their true character as means to invisible ends. The world, as will be pointed out later, has accepted the contention of the Christian faith that the supreme values are moral and unseen. How long will the acceptance last? We may be sure that the struggle is not over. It is as old as history. The eleventh and twelfth centuries saw it in strangely confused form between St. Anselm and William the Red. We shall never see it in that form again. It is a struggle of far purer principle now. If we are to have a new world it must be built upon the foundation of faith, Jesus Christ Himself being the chief corner stone. To speak this word of faith is the present business of the Church — faith in God, in the reality and supremacy of the moral and spiritual values, interests and forces, faith in man. This

last not least. We need to acquire the human faith which Paul held and to which he called men, "faith in the Lord Jesus and unto all saints." (Eph. 1.15.) We have reaped enough death from human envy and distrust.

It is the business of the Church to be the deliverer of this message of righteousness, repentance, service and faith in each nation. It is to be also an international instrumentality, the institute of humanity, as the family is the institute of the affections and the state the institute of rights. One great source of our troubles has been our racial and national isolation and selfishness. The war has been at once the fruit and the corrective of this. For the corrective we have every reason to be thankful. We have been taught that there is no such thing as comfortable separation from the rest of the world. We may disbelieve in entangling alliances but there is no escape from the entanglements. We see that our own safety depends on conditions without. We do not talk now of saving America to save the world but of saving the world in order to save America. To make American democracy safe we have had to wage a war in Europe. The Church has a work of redemption to do among these interests and ideas. It ought to conserve the good of nationalism, disciplining and inspiring the genius of each separate nation. And it ought to master its evil in the interest of humanity and reveal to each nationality its true glory which is to be found in the perfection of national character and the fulfillment of national power as the essential contribution of each people to the full life of the whole of mankind.

The Church's universal business was never clearer.

28 *The New Opportunity of the Church*

The central organizations of Islam have broken down. Mecca remains but not the Mecca of old. Some day even the long sealed city will be a mission station, while already the iron bands that girt the Mohammedan peoples and the Mohammedan faith have been rent. New ties of sympathy and of confidence relate the Latin American nations to us and new realizations of moral and social need open them to the Bible, and the Living Christ. The streams of democratic influence and of moral energy springing from one great fountain, though flowing through various channels, are pouring up through the forms and institutions of government and society in Japan. The critical period in Chinese history is too analogous to the corresponding years in our own national past to leave us cold or unsympathetic toward the struggle of the contending forces of corruption and progress in China, where it can not be that God will allow the evil to prevail, and where all that is true and honest calls for Christianity as the one hope of the nation. In India the British Government is redeeming its pledges of the past and providing for a measure of self-government that will put great sections of India's affairs in the hands of the Indian people themselves, and that will reveal to India more clearly than it has yet been revealed the incompatibility of Hinduism and Islam alike with free institutions and democratic brotherhood. And the war clouds which have darkened Europe have not illuminated Africa, although they have helped Africa to realize its need of light. And in South Eastern Asia — the Philippine Islands and Siam, so alike and so different, a people awakened and a people to be awakened, want what politics and trade can give in part but yet can not give at all — a new

quickenings of life, a new strength of soul, a salvation which can come by Christ alone.

There may be diversity of judgment as to the method by which the Church shall function as the institute of humanity, whether, as some think, by seeking to spread an international ecclesiastical organization or, as others of us believe, by fostering in each nation its own living Christian agency, which shall supply the directing principle of the national genius. But however we may differ as to the method, the end is clear. We must replace the ideals and fears and organizations of war by the ideals and hopes and organizations of peace. Coöperation and common gain must be substituted for conflict and partisan advantage. "Peace to find United States ready for War of Trade," in the "War after the War"—these are phrases from a newspaper account of the Fifth National Foreign Trade Convention held in Cincinnati in April, 1918. But the Church must preach a new order of helpful association from which all shall gain, not a war of interest against interest in which both must ultimately lose. In government as in trade, the Church has an ideal and a spirit to offer to men. And the wise and true men are laying hold upon it. Viscount Grey is uttering a religious word when he lays it down as one of the foundations of the League of Nations "that the Governments and peoples of the States willing to found it understand clearly that it will impose some limitations upon the national action of each, and may entail some inconvenient obligation. Smaller and weaker nations will have rights that must be respected and upheld by the league. Stronger nations must forego the right to make their interests prevail against the weaker by force, and

30 *The New Opportunity of the Church*

all States must forego the right in any dispute to resort to force before other methods of settlement by conference, conciliation, or if need be arbitration, have been tried. This is the limitation. The obligation is that if any nation will not observe this limitation upon its national actions, if it breaks the agreement which is the basis of the league, rejects all peaceful methods of settlement and resorts to force against another nation, they must one and all use their combined force against it." This is only the word of order and of righteousness.

And not in commerce and government only but in race relationship, which is the hardest problem of all, the Church's principle is our only salvation. Race must be subordinated to humanity. The power of the crude results of Darwin's influence must be broken and we must reestablish Christ's. The end of humanity is not race warfare eliminating the weak. It is race fellowship perfecting the family life of God upon the earth. In our new and consolidated world the present business of the Church is to supply humanity with its instrumentality of self-fulfillment.

And yet how can the thing that needs to be redeemed be its own self fulfiller? This is the tragic problem of the new day. How can the new world that is to be hereafter be made out of the old breed of men? Saint Brice, caustically criticizing President Wilson's address before the Senate on January 24, 1917, declared in the *Paris Journal*: "The situation would appear inextricable if we did not realize how the pursuit of a fixed idea may lead astray. Wilson is haunted by the idea of inaugurating the golden age of universal brotherhood. Naturally, general disarmament is the basis of this

system. The only thing lacking for the realization of this admirable conception is a new humanity. Does Wilson pretend to be able to change humanity?" Human progress does not need to wait for the total perfection of humanity. We have got rid of many evils even if humanity has not as yet been so greatly changed and we hope that we can get rid of war too with humanity as it is or as it is becoming. But Saint Brice's demand is just. Man himself is still the greatest element in his own problem. How is he to be made new? What agency but the Church knows where the power to effect the change can be found? We are back once more at the beginnings and the last word is the first. "Ye must be born again." What greater business could the Church have than to lead men to the one Source and Strength adequate both to generate the new life which they need and to provide that life with the forms of action through which it shall do its work and bear its fruitage in the nation and throughout the world?

III

THE EFFECT OF THE WAR ON CHRISTIAN CONVICTIONS AND IDEALS

BUT has not the war produced an atmosphere in which the Church if it conceives its business in the terms just described, will be speaking without any audience? And are not the values which now appeal to men utterly diverse from all that the Church can offer? Not a bit of it. The experience of the war has clarified and confirmed our fundamental religious ideas and revealed the power of their appeal to the present day mind. It has unmistakably set in the supreme place those moral and spiritual principles which constitute the message of the Church and it has revealed the responsiveness of men to the essential ethical ideals of Christianity.

The war has not dissolved the great convictions of Christianity about God and man, about the Church and the Cross, about prayer and about Jesus Christ.

It has disclosed the depth of our human belief in God. One met no atheists in the army and navy. The skepticism and materialistic doctrine of the last fifty years may have left deep moral scars upon the western world. It undoubtedly made the war possible. But it evidently affected only in the most superficial way the real instinct of men toward the idea of God. It was never necessary in the camps or in France to prove the existence of God.

The enormous tide of life which was running swept men past the traditional intellectual difficulties and made the mechanistic chatter of the past generation seem meaningless. Men knew God was awaiting just beyond the next moment. Or they had a rendezvous with him the day following or that day fortnight. What nonsense was this that there was no God? They knew better. They felt, confused as the idea might be, that they were engaged in His business and expected to report to Him soon. A Belgian chaplain told me that in the first year of the war the Belgian soldiers, free thinkers, Roman Catholics and men of no thought at all poured in their questions for help and strengthening and their ideas centered on four great themes — God, sin, prayer, and nourishment, not for the body but for the soul. So among our own soldiers and sailors the outstanding fact has been an instinctive trust and assurance regarding God. And the war has not only revealed this widespread, almost universal, theistic attitude, it has strengthened it. It has done so by assuring men of a righteous moral government of the world. They have seen in the war the judgment of God striking home upon the third and fourth generation of Frederick the Great who pretended to believe in Him and who mocked the law of His righteousness. Sin has paid its penalty before their eyes, the sin of Germany, their own sin. There is God, they have said to themselves, and He is a just and almighty God. Furthermore the very sufferings of the war, its pain and agony, have helped many men in their faith in God. The suffering and pain of the universe have often been a difficulty in the way of a theistic belief. And the agony and blood of war have made it hard to reconcile

34 *The New Opportunity of the Church*

war with a divine government of the world. But why? Is there not anguish and blood in maternity? And yet maternity is the divinest and holiest thing we know in human life. It brings God nearest. St. Paul even made a bold declaration about it, which theologians have been busy ever since in explaining away, to the effect that it had a redeeming grace in it. Now men have experienced a sort of moral equivalent of the pain and peril of childbirth. So the soldier has found the suffering of war not a stumbling block in the way of a faith in God but a positive reassurance. "God is righteous and He suffers," the wounded man has said to himself, "I am suffering and I have been ready to die for righteousness. I know a bit about God. I am sure He is there." The soldier knows the truth which Walt Whitman put in words:

"And I say to Mankind, Be not anxious about God,
For I who am curious about each am not curious about God.
No array of terms can say how much I am at peace about God
and about Death."

And this is not all. The soldier and sailor believed in God indeed. But also it is the God of the Bible they believed in, not the God of natural theology or the different God of the new theology. The war has influenced more than the soldier in this. It has been interesting to see the change that has passed over some of the liberal theological journals. Some of those which before the war could not tolerate a God of judgment and righteousness, but would allow only a God of such good nature that He could be trusted to pass over everything, are now sternest in their faith in a God "most just and terrible in His

judgment; hating all sin and who will by no means clear the guilty." The war has restored and made clear and firm to multitudes of men, for a little season at least, the assurance of a just and good and real God.

As to man, also, the war has confirmed the traditional doctrine of the Church. The Christian doctrine of man has quite openly and boldly asserted a paradox. It has denied that man holds by the beast. It has taught that he was a son of God, that God Himself took on his nature in the Incarnation, that he was made a little lower than the angels, that he was not of the order of nature alone but had kinships out of nature in God, that however sin and moral failure might have damaged him there were still indestructible possibilities and moral capacities, which would respond to the call of God or to the summons of duty which is the Voice of God. Christianity flatly denied the materialistic theory as to the nature of man. On the other hand it unflinchingly recognized the facts of man's appalling gift for moral degradation. It knew and proclaimed the untruth of those transcendental exaggerations of the loftiness of human nature which still lingered among us and of all those rosy pictures of man's character which forget sin and the deadly realities of moral deficiency. Christianity, which began with the experience of the rejection by men of the highest and holiest character ever known and which saw in the crucifixion of Christ the limit to which human nature could sink in its self revelation of shame and cowardice, simply told man the truth about himself, that he was the son of a brute with a brute's possibilities latent in him. This double, self-contradictory view, constituted the traditional anthropology of the Church. The war has sub-

36 *The New Opportunity of the Church*

stantiated it in every detail. It has revealed the divinity in man. The world itself, we may say, to borrow a phrase of St. John's, could not contain the books that might be written of the heroism, the unselfishness, the modesty, the good cheer, the love, the sacrifice, the loyalty, the devotion, the honor, the kindness, the forgiveness, the courage, the tenacity, the justice, the goodness, the true Godlikeness which have been displayed by soldiers, sailors, civilians, fathers, mothers, wives, boys and girls, young and old. "When I think of this war and of the hell which men are making of the world," said a woman at the beginning of the struggle, "I wish I were a dog." "Was there ever a more glorious day," said a man who heard of her remark. "I am proud to be alive now. Why, you can get a man to die for anything." Mankind has shown itself to be capable of any task or sacrifice however great. Out of the lowest, leadenest lives the golden and shining deeds have come. The transforming influences of duty, of a comrade's call for help, of hardship without resting, of dogged persistence in a cause seen to be God's cause and worth life and death, have worked in hundreds of thousands of men the miracle of glorified character, of character glorified at least in the moment and article of utter loyalty, derisive of all melodrama, simply and stodgily doing what had to be done and what was right, that God's truth might not be trampled down. The war has shown what a glorious work God did in making man. But it has shown too what a beastly, degraded, unspeakable thing man can be. War itself in its reality, not in its idealization, is of the dirt. It requires dirt life. "Yes," said an experienced Belgian soldier, "there are glories of war

but war is blackness. The glories are like a few stars shining in dark night and the dark night is war." War has shown the soldier's responsiveness and his irresponsibility, his willingness to give up everything and his easy subsidence into the idea that everything must be given to him, his tenacity and his vacillation, his self control and his self indulgence, his good nature and his ingratitude, his discipline and his disloyalty, his thrift and his wastefulness, his nobility and his bestiality. The atrocities and crimes which have been perpetrated have shown what man will do to make war frightful and to prove that man is not a son of God but a son of the devil. But apart from these evidences of man's depravity we see against the background of honor and light among our own people, soldier and civilian, those who have gone and those who have stayed, the shadows of weakness and reaction and failure. The war has reaffirmed the Christian view of the anomaly of the dignity and depravity of man.

But has not the war once for all discredited the Church? We have been told that it has, that it has won for the Y. M. C. A. and the Y. W. C. A. and the K. of C. and the Salvation Army a place of undying affection and gratitude in the mind of the soldier, but that the absence of the Church as such and of its direct representatives from the camps and from the army and the recollection among the soldiers of the sectarianism and dead traditionalism, the negative morality and the religious selfishness and want of democracy in the home churches contrasted with the unity and vitality and unselfishness and brotherhood of the army, have bred in the soldier a disgust with the Church from which it will suffer for many a day. All this and a great deal more we have heard over and

38 *The New Opportunity of the Church*

over again from all sorts of people and in all sorts of places, troop-ships and troop-trains, hospitals, pulpits and magazine articles. But the facts, what are the facts? I venture to say in the teeth of all this that the Church and its ministry came out of the war with more of the respect and affection of the soldier and the sailor than any auxiliary agency, however useful and efficient it has been. A great deal of criticism has fallen upon some of those agencies, but not more than the soldiers and sailors have poured out on the army and navy themselves. Some of it has no doubt been warranted: most of it wholly unjust. It will soon pass over and the good and faithful service rendered will be forever remembered. But the Church has not been dishonored by their usefulness. They have avowed their right relations to the churches and have acknowledged that all their service was in the name of the Church. It was the Christian Church which accomplished whatever good was done and as they reflect upon it soldiers and sailors will see this. And the Church was there in army and navy not only in all forms of auxiliary service but also in the 3,000 chaplains, including the pick of the younger men in the ministry and the priesthood. Hundreds of these men won the eternal love and admiration of those they served, and represented to them the noblest ideals of character and comradeship. Whether the soldier has learned to abhor sectarianism, selfishness, negative morality, and the want of democracy in the Church will remain to be seen. Let us pray that he has. If he has it will be to the vast advantage of the Church. For there is scarcely one American community where there is not more factionalism in politics, in racial and national sentiment and in society than

there is in any church in the community or between all the churches of the community, where there is not more selfishness in business and in social life than there is in theology and religion, where the churches do not represent more ethical positiveness than the courts, the local philanthropies and especially the modern agencies of social service, and where the ordinary Christian congregation does not represent a meeting place of more classes and social groups than are brought together in any other association of the community and of far more democracy than characterizes ordinary personal or neighborhood relationships. All impulses such as these in men's hearts to-day are helpful, not hurtful to the Church and to the churches, even as they are, with all their shortcomings.

But in deeper ways than these the war has confirmed the doctrine and ideal of the Christian Church, has revealed the strength of its appeal to men's hearts and has prepared the way for a more effective approach on the part of the Church to the men as they return home. The word "Church" is a word used in many meanings. I am speaking of it now as a mystical body, visible in partial and defective forms, representing as in a human body unity of life rather than uniformity of function, and embodying in the richest and subtlest ways of which we can conceive the social, collective principle. The war has shown the reality of forces in which the mechanistic interpretation of life has disbelieved and which may be partially described but cannot be accounted for by genetic psychology. It has demonstrated the reality of the unity of the life spirit, its immense momentum, the power of corporate interests and sentiments to pick up individuals and endue them with the energies and ideals of the body. There

has been something mystical and infinitely hopeful in the evidence of the truth of social character, social purpose, social consecration. Society has furnished multitudes of men with spiritual conceptions and ethical impulse of which they had been individually wholly incapable. The army picked up the weakling, the helpless, the incompetent and again and again by the sheer upholding force of the mass bore these men along on a tide of service and achievement possible only to a corporate and communized devotion. We have seen in military and political life proof of the reality, and faint illustration of the measure, of the truth of the New Testament idea of the Church as the body of Christ, in which the life of the body controls and feeds and uses all the members. What we felt after in the war under the necessity and compulsion of national unity the Church of Christ was established to interpret and to provide. Men have experienced now its possibility and have seen what any small measure of its possession may do for the nation and for mankind.

And still further the war ought to have dispelled completely the foolish idea that historic and sacramental religion is an anachronism, to be displaced by pragmatic or purely ethical religious conceptions. The religion which appealed to men was a religion of full loyalty to the actual person, Jesus Christ, which could speak an authentic word about Him, which could say, "I know Him. Let me introduce you to Him." And it was the Churches which could feed men upon Him in the sacrament, and nerve them by the power of the sense of His communicated life, to which men came with hunger and respect. In the British army there were regiments that would not go into battle without their chaplains or until

they had been led to the Lord's Supper. Among our American troops the Communion Service filled an ever enlarging place. A friend who was serving at Camp Merritt, the embarkation camp at Tenaflly, N. J., told me that one night he had gone to bed weary at midnight. About one o'clock he was awakened by the opening of his door and the shining of a light on his face. He opened his eyes and saw an officer standing in the doorway. "I am sorry to trouble you," said he, "but the men are leaving to-night and they do not want to go without a prayer. Would you come out to them?" It was customary for the troops to be sent out during the night to the trains or to the lighters which took them to the transports at Hoboken. My friend rose at once to go out to the men for a last prayer before they started overseas. The officer waited for them. As he came out of the door the officer said, "If it could be, sir, they would like the sacrament too." My friend took his chalice and a package of wafers which he felt sure would suffice and went out into the night. The moon was shining and the men were standing in the company street with their packs beside them. He spoke a few words and offered prayer and then invited those who wished to partake to pass by and as they passed he dipped the wafers in the wine and served them one by one. Soon he realized that his supply would run short and he broke the wafers in halves and then in quarters and then as the men still came could only touch the wine to their lips. They were not all church members. Probably only a few of them were. There may have been elements of superstition in their desire. But there was reality. And when the last man had come they stood for a moment of silence and then

passed on into the night and across the sea to France and to death and to the life that is beyond death where One drinks wine new with men in the Kingdom of His Father. Incidents like these happened by the score. Men wanted the nourishment of the body and blood of Christ. The idea of it was no fanciful idea to them. The sacramental service of the Church gained a new recognition and a grateful acceptance amid the horrors and night of the war.

But the symbol of Christianity which the war made most conspicuous was the Cross of Christ. Three of the great principles which are embodied in the Cross were dominant principles in the war, the principle of abandonment, of the letting go of all agencies and tasks but life, of achievement by life and by the power of the spirit; the principle of freedom, of contempt for all accoutrement and acquisition; and the principle of atonement, of the work of unity by means of surrender, of the use of death to end death. (a) The Cross represented the principle of abandonment. "When He had by Himself purged our sins," says the writer of the Epistle to the Hebrews, "He sat down on the right hand of the Majesty on high." The later texts reject the words "by Himself" as a gloss, but the idea is there none the less in the mood of the verb. He did it by Himself, not by anything outside of Himself. He used His life for it. That was the central lesson of the war. We have read all over the nation the challenging signs, "Food will win the war." "Ships will win the war." "Bonds will win the war." But while the war would not have been won without bonds and ships and food, they did not win it. Why were they needed at all? In the interest of men. Bonds were needed to equip them, ships to transport

them, food to sustain them. But it took life, not the weapons or agencies of life, to achieve victory. The war has shown, as Paul taught, that we are saved by His life, poured out on the cross, poured out now through men. (b) The Cross represented the principle of freedom. Jesus Christ moved on an orbit of liberty. Neither property nor tradition nor conventions ever bound Him. He and His disciples lived an unencumbered life. He was no foe of private property. He believed in it and sanctioned it. But He never allowed Himself to be enslaved to it. It was for use not for impediment. When He died the only loot for His murderers was the one robe that He wore. One secret of the soldier's joy and fellowship lay in this freedom from the trammels of possessions which need to be guarded and which deflect action. In the war and for the nation's life all things were held common and valueless except as they were ministers to life and to human ends. (c) The Cross represented the principle of Atonement. Christ suffered that men might not suffer. He met the anguish of separation that man might be delivered from it. "In my thinking," writes a thoughtful Christian lawyer, "I have felt that perhaps the most succinct statement in reply to the suggestion that it is inconsistent for those who are opposed to war as itself an evil, yet not only to submit to the war, but enthusiastically to support it, is to point out that a war to end war is no more anomalous than is the death of the Lord Jesus Christ to end death. The whole scheme, as I interpret it, of our Christian faith, implies that. The sending of the Son of God to earth was, in the purpose of the Father, to make him a Saviour and Lord; to destroy the enemies of man, sin and death; in

44 *The New Opportunity of the Church*

the accomplishment of that purpose, He who knew no sin was made sin for us, and He who was the conqueror of death died for us. If this war is really waged as a righteous war, it has in it all the elements, not of a crusade to recover an empty tomb, but of a sacrifice unto death to break the bonds of human enslavement, and with a new meaning we can sing the old stanza of the Battle Hymn of the Republic:

“‘In the beauty of the lilies Christ was born across the sea,
With a glory in His bosom that transfigures you and me:
As He died to make men holy, let us die to make men free!’”

Men who could not put this in words felt it. They knew that it was right and reasonable to die to diminish death, to suffer pain that there might be less pain to suffer, to accept the contradiction and separation of the grave for the sake of the affirmation and unity of life. Deeper and more religious meanings than we have ever proclaimed are discerned in the Cross of Christ, revealed and illustrated in the war.

Prayer is another of the Christian realities which has been unquestioningly accepted. All the theoretical objections to prayer which have grown out of modern interpretations of the universe were simply ignored. No one needed to advance an apologetic for prayer. Men just prayed. It did not matter whether they had ever prayed before or not. They did it now. They did it in thousands of homes from which the sons had gone out to battle. They did it in the aviation bases before the men went out to peril in the air. They did it on the war ships and the transports and the submarines. They did it in the camps at home. The lads who had known how were

sometimes diffident about beginning but the diffidence disappeared and men who had not known how came under a contagion of prayer which was new to them and which with many seemed so natural as, in the moments of supreme danger at least, to become irresistible. Henry B. Wright who has done a piece of work at Camp Devens whose results will be enduring, early in the war had the following experience: "Two recruits came to him one night with the request that he give them a little advice. 'You see,' said one of them, 'we don't exactly know what to do about praying. Both of us have been in the habit of saying a short prayer at home every night before we got into bed, but since we came to camp we've cut out the kneeling and said them after we were safely between the blankets. Do you think this is all right, or ought we to kneel, as we always have done since we were boys, regardless of what the other fellows may say or think?' Professor Wright hesitated a moment, realizing that the situation might be a delicate one. He didn't exactly like to advise them to kneel and perhaps call down the ridicule of the entire barracks upon what might easily seem to some to be a flaunting of their religion, but on the other hand he admits that he was anxious to learn what the result of such a course would be. 'That's really a personal problem for you to settle for yourselves,' he finally replied, 'but it would certainly do no great harm to try kneeling once, and see what happens. If the result is satisfactory you can keep it up. If it isn't, why go back to saying your prayers after you have gone to bed.' The young men thanked him and departed. A few days later he ran into one of them on the street. 'Well, how did you come out?' was his first query.

46 *The New Opportunity of the Church*

‘What happened when you knelt the other night?’
‘Nothing at all — nobody made a sound,’ said the soldier, ‘only last night three other men knelt when we did.’ ‘And,’ said Professor Wright, in ending the story, ‘if you will believe it, at the present moment in that one barracks, where 167 men sleep, every one with the exception of about a dozen kneel regularly at night and say their prayers.’ ”

And at the front, prayer was as natural to men as danger. “O God, give me courage. Don’t let me flinch. Go with me now. Help me, O God, help me. Don’t let me get killed if it can be so. I wish I were home but I am glad I am here. I want to do my duty. Help me to do it. Bring me back safe. But help me to do my part. And if this is my end, don’t let me drop. Save me, O God, and keep me. Here goes.” How many thousands made such prayers in those last moments and then when the shock had been met and they were going on, or lying still waiting for help to come, men who had never thought greatly of God in peace, felt that He was there and prayed for the power that could not be stopped or for the patience that could bear all pain and wait. It is quite true that the instinct that prays in danger often dies down in security. But even so it has borne its testimony. The man has believed and there can be no disavowal of his belief.

Above all, the war has illumined and glorified the figure of Christ. A good many persons and institutions and ideas have been discredited by the war. Philosophies which jauntily assumed that they had conquered the world are a laughing stock now. But Christ towers alike over all the wreckage and all the glory of the war. Some

soldiers thought they saw Him on the battlefield. Others know that they saw Him in the hospital. The one problem which thousands of them regarded as the fundamental problem and which had to be answered for them was, "Would Christ approve of this war?" And the deathless determination which came to them arose from the conviction that Christ did approve. They came to see clearly, also, that until Christ is made the real master of human life there can be no assurance that it will not have to be done all over again. Christ's friendliness, His superiority to race prejudice, His unselfishness, His righteousness, His forgiveness, His truth, His principles of a new and different human order, they realized, are the only hope of the new world. Men have discovered also that something more is necessary than pronouncements, programs of Utopia. The world needs a Saviour, a Redeemer, a Master, a Person who is new life to men and nations, who can say the words, and do the deeds which only Christ can say and do. Mr. E. S. Martin who has written with wisdom and earnestness throughout the war bore testimony to the truth in his Christmas editorial in *Life*:

"If you ask who was the greatest mind that humanity has produced, most people hereabouts, after considering whether it was Napoleon or Cæsar or Lincoln or some one else, will assent if you suggest to them that it was Christ. For us of European descent, at least, Christ is the great mind that is the basis of the civilization that we live in and practice to improve. The life and teachings of Christ conferred new importance on the individual, and in that way they are the foundation of modern democracy. Christ saw in every man the expectation, or at least the possibility, of immortality, and a chance to attain to fitness for it. To Christ no one was

48 *The New Opportunity of the Church*

unimportant. Rich or poor, slave or free, every man had in him the germ of immortality and the making of a saint, if only the spirit of him could be caught and inspired. What wisdom, what manner of conduct, what aspirations would be the fruit of such inspiration, Christ showed by His own life.

"Now wars, of course, do not make people Christlike by wholesale. They do diffuse very widely a certain sort of consecration. They do withdraw people from selfish concentration on their own prosperity and comfort and make them spend themselves and all they have for a common object. This war we have had part in has done that to a wonderful degree. It has drawn together antagonistic persons and peoples and set them to work in a common cause. It has gone wonderfully far to abolish selfishness for the time being, and that has been a Christian result.

"But what we may reasonably expect of wars is not so much the immediate Christianization of individuals, as the bringing of world politics into better accord with the Great Mind, so that the kind may have a better chance to enjoy the natural fruits of goodness, and the greedy may be hindered from harrying them. When a war has increased and extended the authority of the Golden Rule, that war is a success. . . .

"Extraordinary, most extraordinary, are the changes that have been accomplished by this war. Even men have been changed to a remarkable degree. Many have been persuaded to new views, and millions have been convinced against their will by weapons that they devised to convince others."

The war has swept away a great deal. With the storm have gone some of the fogs with which men had hid themselves from the authority and the necessity of Christ.

I venture to say again, accordingly, what was said at the outset of this chapter, that the war has clarified and confirmed our fundamental religious ideas and revealed the power of their appeal to the present day mind. The war also has unmistakably set in the supreme place those moral and spiritual principles which constitute the message

of the Church. It has revealed the responsiveness of men to the essential ethical ideals of Christianity. Christianity proclaims that moral and spiritual values are absolute and dominant. Much of our modern teaching denied this. The war has affirmed it. It has shown that these values are supreme over personal loss and material interest. Fathers and mothers have given up their only sons to die for a cause. Soldiers have served in the war for pay so small as to be negligible. Thousands of men have served for nothing. More than that, they have made untold sacrifices. In the case of Belgium we have seen a nation give up its material interests utterly and lay the very body of its national existence upon the altar. For four years it was a national soul without a body or a home. The war itself in its essence was a moral not a material struggle and it was moral ideas which prevailed. The very materialism of the struggle was marked by the idealism of self denial. It avowed itself as nothing but the vehicle and weapon of a righteous purpose and a human hope. What is idealism but the belief in the possibility of the best, a confidence in the good faith of all who love liberty and are ready to die for it, the brotherly trust of the democratic principle? We succeeded in the war whenever and wherever this was our spirit and elsewhere and always we failed and will fail. The war says that what Christ said is forever true.

The common axiom and assumption of war is the Christian principle that life is not the great value, neither the lives of others nor our own. "Thou shalt not kill" is not the whole law and it does not forbid all killing. The very code in which the law is found prescribes capital punishment and sets many moral values over human

50 *The New Opportunity of the Church*

life. It may even be a good thing for some men to be killed. Jesus said it was profitable for a man who was about to offend a little one that he should be drowned first. On Jesus' authority one may believe that it is a kindness to a villain about to rape a child to kill him before he does the deed of desecration and shame, if he cannot be otherwise deterred. And it was better for Germany to have her soldiers slaughtered in the effort to usurp criminal dominion over the world than to have spared their lives and allowed her to succeed. Nor is life the first value to its owners. The commercial theory was fast teaching us that it was, that men and nations alike were free to sacrifice anything else rather than their own lives. The war preached the contrary Christian doctrine, that life is only a means, not an end, that men have a right to lay it down. The scorn of the crude, familiar lines written long before the war is an accepted scorn to-day.

"A man must live! We justify
Low shift and trick to treason high,
A little vote for a little gold,
To a whole senate bought and sold,
With this self-evident reply.

"But is it so? Pray tell me why
Life at such cost you have to buy?
In what religion were you told
'A man must live'?"

"There are times when a man must die,
Imagine for a battle-cry
From soldiers with a sword to hold —
From soldiers with the flag unrolled —
'A man must live.'"

Life is not the great value. Truth and loyalty are above life. The correct estimate of the value and use of life which prevailed in the war ought now permanently to stiffen our resistance to the old sophistries which justified lies to save life and to clear the atmosphere for the doctrine and demand of Christianity which is a doctrine of pure veracity and a demand for the absolute devotion of life to enduring sacrificial service. The loyalty of peace also ought to inherit now the loyalty awakened and offered in war. Loyalty like truth is above life. There are times when men have truly felt that even loyalty to loyalty, though the object to which that loyalty was attached was unreal to it, was worth more than life. Sir Alfred Lyall's poem, "Theology in Extremis" is the tale of such a loyalty. An Englishman taken prisoner in the Indian Mutiny is offered life if he will abjure Christianity. He does not believe in Christianity and he has no religious faith for which to die. A word which he can easily speak will set him free.

"Only a formula easy to patter,
And, God Almighty, what *can* it matter?"

The memories of home come back to him —

"Showing me summer in western land
Now, as the cool breeze murmureth
In leaf and flower — And here I stand
In this plain all bare save the shadow of death;
Leaving my life in its full noonday,
And no one to know why I flung it away.

"Why? Am I bidding for glory's roll?
I shall be murdered and clean forgot;
Is it a bargain to save my soul?
God, whom I trust in, bargains not;

52 *The New Opportunity of the Church*

Yet for the honor of English race,
May I not live or endure disgrace.

"Ay, but the word, if I could have said it,
I by no terrors of hell perplexed;
Hard to be silent and have no credit
From man in this world, or reward in the next;
None to bear witness and reckon the cost
Of the name that is saved by the life that is lost.

"I must be gone to the crowd untold
Of men by the cause which they served unknown,
Who moulder in myriad graves of old;
Never a story and never a stone
Tells of the martyrs who died like me
Just for the pride of the old countree."

If for this, how much more for the pride and the love which include this? "How much more? Unlimitedly," answers the war. "Life is the working stuff of God. Men's blood is the stream of power for His purpose."

And in this also there is fresh support for the collective obligation which Christ in His Church lays on men. The war declared the primacy of the corporate claim of society over the right of individual personality. The constraint of the body is upon the members. What gives the flag its power is its symbolization of this collective life and its claim. The sacredness of the individual conscience is a holy thing but not more so than the sacredness of the corporate life. Human good has a right to ask for all that the individual has. If it can demand his life, it can demand aught else. It is recognized that he can refuse it and no unjust penalty must be laid upon him if he does. Life itself will judge him and he will know the full mercy and the full righteous-

ness of God. If he is right against society's false claim upon him, life and God will justify him and by his pain, if need be by his death, he will have forwarded the progress of mankind even against its unseeing will.

The central act of Christianity was the accepted and unavoids death of Christ. He had a right to lay down His life. But, more than that, He conceived His right to be His duty. The duty of a man to die for his nation saves the principle of the supremacy of collective obligation and interest from any endangerment of the right of the individual person. The good man like the Good Shepherd lays down his life for the sheep, whatever the manner or occasion of the dying. We have seen the glory and joy of the happy acceptance of this duty. The war has revealed it and even more vividly it has been revealed in those accessory services which have glorified both the center and the outskirts of the great conflict. There has been no more shining instance than the life and death of William A. Shedd in Western Persia. Dr. Shedd was the senior member of the mission station of Urumia. From the beginning of the war its horrors fell nowhere more darkly and fatally than upon the Christian population of northwestern Persia. They were driven first northward toward Russia and then southward into Mesopotamia. They were shut up in Urumia City in crowded mission compounds. Their villages were destroyed, their property pillaged and their daughters ravished. One can hardly wonder that when power came to them there were unwise and unjust retaliations. Here and in other Persian cities the typhus and typhoid cut down the missionaries remorselessly as they cared for the persecuted and famine stricken people. They were

54 *The New Opportunity of the Church*

free to come away and save their lives and they stayed and laid them down. Dr. Shedd had been called on by the American Government to act as vice-consul and for months had been the one center of order and justice, restraining wrong doing, whether by Moslem or by Christian, relieving suffering, and seeking to secure the maintenance of at least some form of nominal government. At last panic-stricken, against his persuasions and appeal, 60,000 Assyrian and Armenian Christians set off in a great flight from Urumia to the south. Unable to deter them Dr. Shedd resolved to accompany them as a rearguard of protection against pursuing Turks and Kurds. They fled without food or transportation over consecutive ranges of mountains, through a barren country without grain or fuel or roads, leaving a trail of death and disease behind them. Those who came last died by thousands. Dr. Shedd like a faithful shepherd followed his flock to shield and protect it and at Sain Kala, a little village, south of the Urumia Lake, he fell a victim to cholera. It had been open to him and his associates at any time to leave Persia and seek safety, but like his Master, he could save others but he could not save himself. One may justly adapt to him such words as Matthew Arnold used of his father in "Rugby Chapel":

"But thou would'st not *alone*
Be saved, our brother, alone
Conquer and come to thy goal,
Leaving the rest in the wild.
They were weary, and they
Fearful, and they in their march
Fain to drop down and to die.
Still thou turnedst, and still
Gavest the weary thy hand.

"If, in the paths of the world,
Stones might have wounded thy feet,
Toil or dejection have tried
Thy spirit, of that they saw
Nothing — to them thou wast still
Cheerful, and helpful, and firm!
Therefore to thee it was given
Many to save with thyself;
And, at the end of the day,
O faithful shepherd! to come,
Bringing thy sheep in thy hand."

There are still other lines in Arnold's tribute to his father, which might justly be applied to William Shedd, true missionary, lover of Christ and of men, good shepherd like his Lord. One of the Syrian people, Professor Yohanan of Columbia University, who knew and loved him, has himself used just such speech of him and of his father: "Dr. Shedd," says he, "was a scholar, and thoroughly equipped for the work with something more than the surface-teaching of the ordinary theological doctrines. His book, 'Islam and the Oriental Churches,' is an able piece of work. He laid, however, his literary ambition and all his scientific attainments upon the altar of God from whom they came, counting them loss for Christ. . . . He did not work for stipend, or honor, or the praise of men, but was impelled by higher motives to the service of his Master. He was the champion of the oppressed, the shepherd of a gentle and humble spirit, to whom the poorest of his flock was not too poor. His greatest joy was in bringing a stray sheep into the fold."

The end came to him on August 7, 1918, among the mountains of Persian Kurdistan. Mrs. Shedd has written from Hamadan an epic letter of the closing days:

56 *The New Opportunity of the Church*

"The roads were crowded with nearly every kind of animal that walks and thousands of vehicles. We estimated that there were about 70,000 Christians in Urumia, or perhaps more, but some stayed with Moslem friends, and some did not get warning. We pushed on rapidly and got along fairly well until the third day when about an hour from Memetabad, in Sulduz, a man came up and told us that the Turks had reached Heydarabad an hour or two behind us. We had been hearing firing but could not locate it. It seemed as if our last hope had vanished and there was nothing but massacre for the thousands of frightened people. We whipped up our tired horses to try and reach Memetyar hoping that Dr. Shedd could find the prominent men there and get them to intercede for the people. Great crowds were encamped there. The report was false. The Turks were not behind us yet, but there had been an attack at Heydarabad and the people left there and ran off leaving their loads and their money. But we did not dare to stay at Memetyar over night and hastened on. Later, those coming after us were fired upon by cannon on that road, and again they ran off leaving their loads which was evidently what the attackers wanted.

"On the fifth day we reached Mianduab, distress increasing day by day. The Van Armenians with most of the mountain tribes, including nearly all the fighters, were ahead, so that those of us in the rear were almost unprotected. On the fifth day we heard that the English were really at Sain Kala so we took heart and camped that night in a garden with a few others at Kara Waran. The next morning we took our time thinking that since the English were near we would be safe. About six o'clock firing began. It was evident we were being attacked from the rear. Dr. Shedd jumped on a horse and tried to rally the few gun men left. We found that nearly everybody had moved on and we were in the extreme rear.

"With great difficulty we got our wagons through the narrow streets of the village and on to the main road by a short cut for the firing was going on behind us and we did not dare to go around. Then fighting began on our front and from the right. After some driving we found ourselves at the tail end of the crowd which was jammed in between two walls where

we had to stay for some time. The fighting in the rear was stopped and I was greatly relieved to have Dr. Shedd appear. One of our attacks was from the Majd i Saltana who had small cannon. Our leader claimed to have taken one and showed us the shell. The attacks were repulsed sufficiently to allow the crowd to move forward, but the fighting kept up three or four hours as we traveled on. We ourselves were not in the place where the bullets were thickest. We saw several dead bodies, mostly women.

"Again in the afternoon we were attacked, but one of the Syrian leaders with his men who had been sent back reached us in time, and he soon got possession of the mountain ridges and protected the long line of refugees. This time too, Dr. Shedd got on a horse and tried to rally the men with guns to protect the crowds so that by night he was very tired.

"That night we stopped at a threshing floor a few hours from Sain Kala, and made an early start reaching the English camp at Sain Kala about 9 A.M. August 6th. Thousands and thousands, perhaps fifty thousand (I can't say) refugees were camped about Sain Kala, in the orchards, yards of houses, and spread out over the surrounding hills. And still the long line of stragglers reached back for miles.

"From Urumia to Sain Kala, six days' journey for us, I saw perhaps not more than 20 bodies of Moslems lying along the road, evidently shot by the Armenians or Mountain Syrians who were leading the flight. At nearly every village we had the same complaint of plunder and murder by those in advance, so those of us in the rear suffered the penalty. Villages nearly everywhere were deserted. We could buy nothing and were always in danger of attack.

"When we reached the English camp at Sain Kala, August 6th, we were received by Major Moore and Captain Reed, the latter for many years connected with the English Mission in Urumia. They had been sent with ammunition, Lewis guns, money and a handful of men, to save the Urumia situation, but came 'too late, too late.' Dr. Shedd had longed for months to be able to shift some of his heavy responsibilities and he was wonderfully cheered when we reached Sain Kala, thinking now that the people would be safe and there would be some

authority that could maintain order. Ever since the middle of February he had been giving himself without reserve, trying to save life and property in the midst of anarchy, but that is a long story. We had hardly been in camp at Sain Kala an hour before all hopes of rest vanished.

"A small force of Englishmen sent out about 16 or 18 miles to protect refugees in the rear had been attacked by a larger force. Immediately the camp was astir, and a body of cavalry was sent out. There were only about 150 fighting men in the English detachment at Sain Kala, but they had rapid firing guns which saved them more than once. They tried to get Syrian and Armenian leaders to get their men out but it was very difficult as they were with their families and a terrible panic had begun. The thousands camped around us started to move forward slowly, irresistibly, like a great avalanche. Some armed men were sent back to the town of Mahmudjik to rescue the people there and help the struggling rear of the line of refugees which had been cut off. I am told that quite a number on both sides were killed in Mahmudjik, the Moslems attacking from roofs and windows. They had great provocations for as usual they had been robbed, but the attack was repulsed, all the refugees moved forward and by evening only the English camp remained.

"An hour or so after reaching camp I noticed that Dr. Shedd did not look well. Soon he complained of the great heat in the tent. I told him I would fix him a place to lie down in our Red Cross cart which had a canvas cover, where it was cooler. After a time I saw he was very weak and miserable so I had the baggage taken out and arranged a bed for him with quilt and pillows on the floor of the cart. The English doctor was out with the cavalry. Dr. Jesse Yonan was there but had no medicine. I feared cholera and suggested calomel which I had. We gave him several doses of that.

"About four or five o'clock Captain Reed told me they were going to move their camp to a place under the shelter of the mountains. I made arrangements for our baggage and we started before dark so that we could see the road and Dr. Shedd would not be jolted so much. The three or four Syrians besides our two drivers were with us and I thought they under-

stood perfectly well that we wanted to stop at the English camp where we would see the English doctor. It soon grew dark and I was entirely absorbed in my care for Dr. Shedd and did not watch the road. After what seemed like hours, I noticed that the riders behind were leaving us, and I called out and asked if we were not near the English camp. They replied we had left it several miles behind. I cannot tell you my feelings; the roads were too rough and uncertain to return. We got into a gully and could not go on. It was very dark.

"We called to the riders who were leaving us to come back and help us back the cart up to the level, but they went on. However, the men who were with us succeeded in backing the cart up to a level place where we decided to stay until morning. Then we were alone on that desolate mountain road in the darkness with my husband dying and no medicine, no nourishment, no comfortable place for him to lie, and only a limited supply of water. I lighted the lantern and looked at his face, saw he was very bad and told the men some one must go back for the English doctor. Two of them went, but the doctor did not reach us until midnight. There was an old cart left by the roadside and the men set fire to it to have heat and light. The lantern had only a few drops of oil so we could not keep it lighted. I had some coffee which the men made and Dr. Shedd drank it eagerly. He was very weak but we had no nourishment to give him. From the first he had severe cramps in his legs and was very cold. I heated the water bottle for his feet. The doctor came and suggested ptomaine poison and left us saying we should wait till they came up in the morning. Dr. Shedd was not conscious after that. A little after light the man said we could not wait there as there was firing behind and the English were probably attacked, so we took him in his dying hour over those rough mountain roads, two hours or more, when Captain Reed and the doctor caught up with us. We drove the cart to the side of the road. The doctor pronounced it cholera and at my request gave him a small injection for I still hoped that God might let him stay. In a few minutes he breathed his last about 10 A.M., August 7th, just one week after leaving Urumia. Captain Reed said we had better go on as far as the carts

60 *The New Opportunity of the Church*

could go and find a burial place. We went on for an hour or so and found a place on the mountain side near a rock. There was nothing to dig with but a small adz. But with the aid of fingers and sticks they made a shallow grave quite a distance above the road. We sewed him in a blanket and then wrapped him in a heavy canvas from the cart and bound it with ropes. Dr. Yonan read a part of 1 Corinthians xv and led in prayer. After a layer of earth we placed stones and again on the top and then smoothed it over so that no enemy might know where the grave was. We cut a cross on the top of the rock and on the front, and Captain Reed had a drawing made of the place so that it can be found. It is about six or seven miles west of Sain Kala. It was terrible to leave him there in that wild desolate place but I hope to take him to Seir some time."

This is what life is given for, that men may lay it down for their fellow men. The awful sacrifices of the war sanction and support the call of Christ for men's lives now in peace.

For the setting of duty and truth and glory above life does not mean always that we are to die for them. More often it means that we are not to die at all but to do the harder thing and live for them. That will be our problem and our testing now. It is easy to draw misleading inferences from the war analogies. We think that because war beheld such unity of national purposes and readiness of national sacrifice we shall now see the same in peace. War has always been able to draw out what peace commands in vain. War is a transient interest. Peace is an unending task. War appeals to all that is worst in men as well as to all that is best. Peace can only call upon the highest and truest self. War can use the unifying energy of a common hate. Peace knows that it is the hater who is hurt by his own hate.

What war brought forth had its splendor. One can understand what the British officer meant, of whom Mr. Masfield spoke, who wrote, "I do not know what I will do when this lovely war is over." It had its glories and they are gone. But if that which passes away, as Paul said, is glorious, how much more glorious is that which remains. And what remains? The great religious convictions and moral ideals of which we have been speaking, remain. The need of loyalty and devotion and sacrifice remains. The task and summons, and the test and entreaty of peace remain. Can men meet these as they met the challenge of death? Can the man do this harder thing?

"So he died for his faith. That is fine —
More than most of us can do,
But, say, can you add to that line
That he lived for it, too?

"In his death he bore witness at last
As a martyr to truth.
Did his life do the same in the past
From the days of his youth?

"It is easy to die. Men have died
For a wish or a whim —
From bravado or passion or pride.
Was it harder for him?

"But to live — every day to live out
All the truth that he dreamt,
While his friends met his conduct with doubt
And the world with contempt.

"Was it thus that he plodded ahead,
Never turning aside?
Then we'll talk of the life that he led,
Never mind how he died."

62 *The New Opportunity of the Church*

The war has borne its testimony to the truth of Christianity and to the validity of its ethical ideals. And now the war is over and gone. But the testimony is still here to be used by the Church as it seeks to lead men to achieve the manhood and to render the service which shone with so bright a glory in the war and which are needed not less but more by the nation and by mankind in the long days of peace.

IV

THE DUTY OF A LARGER CHRISTIAN COÖPERATION

THE war has been in its noblest aspects an education of the world in some of the fundamental Christian principles. It has also been for the Church an extraordinary educational discipline. The Church has learned from its own experience what a penetrating and relentless teacher war is. War tests persons and ideals and institutions in ways in which they have never been tested before. It reveals. It rejects. It demands. And there never was a war that did these things so penetratingly and relentlessly as the war which has now come to its end. We shall be examining the lessons of this war, and the experiences it has brought to us all the rest of our days, and men will be pondering them for many generations yet to come. There is not a department of our national life that will not show the effects of this experience. Our theology, our education, our politics, our social ethics, everything that is related to our life in any way will bear the impress of what we have been through.

I wish to single out here one aspect of the Church's experience — namely the lessons that have come through the Church's work in the war, that bear on the principle of interdenominational coöperation, its spirit, its limitations, and its possibilities. That is not the only one

64 *The New Opportunity of the Church*

of the problems we face to-day. For there is first of all the spiritual problem and the lessons of the war relating to that. That is the fundamental problem of all. It is not the question of whether we can think out some new coördination and rearranging of activities and relationships, but, are the dynamics here? Are the energy and the power now available which are adequate to do the work of to-day? We can think of many possible manipulations and adjustments. They will get us nowhere unless God's men are now here, and God's power is in these men to do the work that waits to be done in this hour. One thinks back to the days after the Civil War. In many ways we are immeasurably in advance of those days. We shall not see in our time anything like the political corruption that followed the Civil War. Our civic life is projected on an entirely different level to-day. We have great moral forces beating through the nation now, vastly more powerful and beneficent than those the nation knew at the end of the Civil War. But one asks one's self again and again other questions. It seems to me one hears them wherever he goes. "Moody, where are you? Where is Moody?" One thinks he hears that voice coming out of the sky and from the problems on every hand. Where is he, the man of his faith, the man of his masterful power, of his creative leadership? Have we got such men here to-day? That is our first problem, and it would be well worth our while to spend thought on that problem.

Then there are problems of constitution and relationship which ought to be studied regarding every institution by itself and which inevitably are raised about institutions by others without and yet related to them. We have

seen with joy one reaction of this sort among the great Lutheran bodies of this land, the war having undoubtedly advanced measures already under way looking toward the consolidation of three great Lutheran agencies into one of the most powerful and promising forces in America.

It is not of these things that I wish to speak here but of what we have learned concerning the question of interdenominational coöperation, looked at from the angle, not of our present spiritual problem, although that is involved, nor from the angle of constitutional function and relationship, but from the plain point of view of activities and personal relationships and interdenominational policy. I wish to speak of five great lessons which I believe the experience of the war has taught us in regard to the problem viewed in this light. They are not new lessons but they have been newly brought home to us.

I. First of all, we have been taught clearly the absolute indispensableness of an adequate unselfish instrumentality for coöperation, in the name of the Church and with the consciousness of the Church in its richest historic and spiritual significance. I have chosen all these words carefully. Let us eliminate the word unselfish for the moment. I will return to it later. Let us first concentrate our thought on what the year has shown us concerning the absolute indispensableness of an adequate instrumentality for coöperation in the name of the Church, and with the richest Church consciousness. The year has taught us that lesson beyond all cavil or question. It has shown us that there are ways in which we are absolutely necessary one to another, that we need one another's encouragement and inspiration and faith. One

66 *The New Opportunity of the Church*

body will have a vision that has been hidden from another body which was meant to get it from this body. This man in one communion will see an obligation clearly. It is meant of God that other communions should catch the vision from him. There are men to-day who can testify to the vision that came to their communion last year through the encouragement, through the challenge, may be through the spiritual rebuke they received as they compared what they were attempting to do with what other bodies were planning. We need our mutual faith and encouragement that both our collective and our individual purpose may be what otherwise it could not be. We have discovered also that coöperation is necessary to protect ourselves from one another's mistakes. No communion by withdrawing itself can escape the consequences of the mistakes of others. It will simply sacrifice the great gains that would accrue from coöperation. It will not relieve itself from any of the hardships and difficulties that come from errors made anywhere in the field of Christian action. We realized during the war that for simple self-protection it was necessary for all the Christian bodies working in the war problem to work closely together. We see now that churches can reject the benefits of coöperation but they can not escape the penalties of separation. In the third place we were driven to coöperation because the nation had been forced to unite. It would have been an intolerable thing if Christian elements in the nation, bodies that had everything in common, a bond of unity more deep than anything else on earth, in spite of all that may divide, could not work together. Also the churches realized from the beginning that we had a task bigger

than all of us together could do and parts of which were indivisible. I mean that there were sections of the task that could not be denominationalized. There were duties which had to be done that could not be taken up by anybody in isolation. They had to be dealt with by all. It would be an easy thing to multiply these grounds of evidence of the indispensableness of an adequate instrumentality of interdenominational coöperation.

All of these reasons still remain. We still need mutual encouragement and help as we face the tasks of peace. The tasks of peace are vastly more intricate and difficult than the tasks of war. Whatever necessity there was during the time of war that we should help one another by the measure of our discernment of duty, that we should bring to one another the support of our mutual faith, we have to-day under much more trying and exacting circumstances than in the days of the war. We have to protect ourselves to-day against one another's mistakes and we will have to do it more and more as the days go by. Anybody who tries to draw himself off will not escape the sure penalty that is going to follow the blunders any of us may make. In spite of the dissolution of the unity of war the nation will pull itself together again before its tasks of peace. New communities of interest are growing up in our national life. These unities must not be allowed to rebuke us. Whatever pressure there was upon the Church in the days of war to lead the nation and the world into a large and deeper unity, that pressure is on us still. The tasks we face now are greater than the war tasks. You can exchange every task we had to face in war with a

greater task still that we must face in peace, and with the added duty of supplying now resources of moral unity other than war with its mechanical pressure of outward danger to the life of the nation can provide. We have learned afresh through the experience of the war the indispensableness of an adequate continuing agency of interdenominational coöperation in the name of the Church and with the richest consciousness of all that the Church historically and spiritually stands for in our deepest life.

We have seen also that coöperation must include three things. It must include obviously the coördination of the forces which aim at common ends and of programs which cover common ground. Whatever coöperation we have, whatever instrumentality of coöperation, must secure this first of all. It must bring together forces that will be more in their aggregate than the total of these forces added together separately. The principle of unity itself increases the sum of the units. It must bring together programs in the making rather than in the days of hardened completion. Secondly it must provide full interchange of knowledge and purpose. It must secure full liaison among the Christian forces. That is a word that the war has brought into a new significance, an old and sinister word to which the war has given a new and abiding meaning. It was the essential condition of efficiency in every department of our national and international experience these last three years. You can write the history of these years in the effort of men to achieve this kind of correlation, the interchange of knowledge, of plan and of sympathetic purpose. The churches made some progress in this matter during the war. We may thank God for the friendships that had been pre-

pared against this hour between men who stood in places of responsibility in the denominational and interdenominational services of the war time, between whom there were relationships of a generation of understanding and love so that it was possible to maintain by personal relationships an interchange of knowledge, plan, and purpose, without which problems would have arisen the gravity of which can hardly be exaggerated. We must deliberately plan permanently for this liaison in the future. I do not know how this can be done, whether by some coördinating committee of men who know and absolutely trust one another, who can throw strands across the chasms that divide these great moving activities of our day and keep them in constant personal touch one with another or in some other way. It is not altogether a matter of trust. In part it is simply a matter of magnitudes. No one man is in position to keep in touch with all that is going on. We must secure either in existing agencies or by some new piece of machinery a correlation of knowledge and plan between the different denominations and the interdenominational agencies which will meet this second need in an adequate instrumentality of coöperation. I say we must have an instrumentality of coöperation which will provide first for a coördination of interpenetrating forces and overlapping programs; in the second place for an interchange of intelligence, for a complete and trusted liaison between the agencies operating in these fields, and in the third place which will supply a wise, collective guidance. We need a collective guidance. No one of us has wisdom enough to handle his own duty alone. There are problems rooted in all the fiber of humanity that cannot be dealt with by segments of humanity or

of the Church. We must think out a method of wise, capable and trusted leadership that will supply the collective wisdom we need to confront the problems of this day.

All this has been a great gain. It never can be an open question again as to whether the Federal Council of the Churches of Christ or something that fills that ground is an absolutely indispensable necessity. It is settled once and for ever by the experience through which we went in the war that we must have an agency of denominational coöperation that will be adequate to supply these needs of which I have been speaking.

II. In the second place the experience of the war has thrown a great deal of light on the principles and problems of this interdenominational service and coördination which is necessary. It has shown us how we need it for the ends to which I have just referred. It has shown us also how it can be secured, and that it is not by readjustments of constitutional relationships nor by determination of theoretical allotments of power and authority. These have their place. But this problem which the churches are facing now is a problem of service and personal relationship and coöperative adjustment, and we will get off on false quests if we follow the other lines. If we solve the problems of service and friendship the other problems will work themselves out wisely, and in order that that may be done, may I bring out that word unselfish already spoken of. It is evident that the only kind of instrumentality that will adequately meet this need and fill this field must be one that is marked by institutional disinterestedness. One recalls the three qualifications of leadership of which Emerson speaks in his

essay on Courage,—first, disinterestedness, second, practical power, and third, courage. These are the three qualifications of leadership in individual men and they are the qualifications of leadership in movements and institutions as well. Let anybody have the credit. The important thing is that any agency that sets out to do work for the churches should lose its life in the doing of it. It should seek no honor whatever of its own. Some of our problems spring from our forgetting that. Let honor be given where honor is due. It is no sign of strength or efficiency to seek to monopolize glory. “In honor preferring one another.” We remember what comes next! There is no intimation whatever that this honoring recognition of others impairs one’s efficiency in his own task. “In honor preferring one another, not slothful in business.” They go together inevitably. They go together in personal leadership. I am not speaking now of that. Thank God that there is so much disinterested personal service. But they go together in institutional leadership.

We have learned through the war one other thing, namely, that the churches must frankly face and solve the problem of supplying among themselves a leadership that is neither too strong nor too weak. You can not have a leadership that is too strong and that breaks away from its following or coerces it, nor too weak to fill Emerson’s third requirement of leadership, that there must be courage in it.

Now these are not easy things to bring about. They are difficult because they run down into fundamental principles. They lead us into difficulty but that is the only place that it is worth while for us to go, because

72 *The New Opportunity of the Church*

our problem is not one of mechanics, nor of external adjustments, but the hard problem of love, of confidence, of the freedom, power and strength that invariably go with life. This is the second thing the churches have learned.

✓ III. In the third place we have learned even more clearly that the pathway of coöperative advance lies through the field of action and embodied activity and service, rather than through the field of discussion or of the attempt to settle the theoretical principles of such activities and service. We are united as together we face tasks and by the magnitude and urgency of the tasks are drawn together to their doing. Not that I do not appreciate theory. In the last analysis that is all it comes down to. A friend said recently that the more he saw of what we were trying to do, the more convinced he became that the only thing the Church needs is the theologian, and in the highest sense that is true. I have been thankful for a word spoken a year or two ago at a meeting of alumni at Princeton when some reflection or discredit had been cast on the idea and all value had been attributed to action, and Dr. Richardson had quoted in reply the saying of Jesus, "The words that I speak unto you, they are spirit and they are life." We will ever be brought back to this even if we do not start from it. But what we have learned this year is the power of embodied undertakings. We have been discussing a great deal the matter of enlisting young men for the Christian ministry. How are we going to get them? We are not going to get them simply by laying before them principles. That will do very well to help a man, but it is not going to win him to unaccustomed action. We are

not going to get him by telling him the reasons why a man should live his life unselfishly. We will get him as the nation got him. We have to go to young men and say to them, "You can not go to France to-day, but you can finish the war which is still unfinished by going out into the world and building Christ's Kingdom, by accomplishing other tasks which are as real and as necessary as those you were going to France to accomplish." I think we are going to get men in just that way. One has thought a good deal — every one must have thought — why it was that the nation was able to secure such sacrifice and service in the war, while the Church has not been able to get it before the war or now. How did the nation succeed in getting men to give themselves away, in getting the nation itself to give everything, its money, its life? It succeeded, some say, because it asked for everything. But the nation did not ask for everything, and it did not get everything. There were areas of men's minds atrophying in the camps, which the nation did not ask for at all. Many of the very finest aspects of life the nation did not ask for, and couldn't use. It did ask for men's bodies. I believe when you get down to the truth that that is the explanation. This is what St. Paul asked for: "I beseech you by the mercies of God that you present your bodies a living sacrifice." That is what we may reverently say God had to have in his greatest piece of work — a body. The Incarnation was God in a body. The Atonement demanded the body of Christ's flesh through death. The Resurrection included the resurrection of His body. All had to be done through a body. We see clearly from this point of view the reason for the emphasis on

74 *The New Opportunity of the Church*

certain types of sin, the sin of evil speech, the sin of theft. Evil speech is the one sin you can bite. Stealing is the one sin you can do only with your hands. In many lands the punishment for theft is cutting off the hand so that men can not steal any more. Sin and redemption alike are done in the body. Our Saviour needed a body to reach us. He reaches us in our bodies. By the same principle we deal best with our problem of coöperation as we embody our ideals, objectify our ends, and set before men tasks to be done, ends actually to be traveled to, and arrived at.

The war has laid before us with luminous clearness more of these tasks that demand one approach through action. Let us pick out four or five of these before which the churches will be impotent if we can not adequately deal with them in coöperation. There is the problem of the rightful place of religion in the American Army. It is one of the distressing problems which the churches still confront. I wonder whether we are one inch ahead of where we were when the war began. It took months and months before the churches could get, against indifference or opposition, one chaplain to every twelve hundred men, and then we did not get them. There never was one chaplain to every twelve hundred men in the army. We should have had almost to double the maximum number of chaplains we had in France before we would have had one to twelve hundred. The chaplain has been able to get no status. Every other branch of the army in the United States has a satisfactory relationship which army chaplains have not been able to get. Maybe it can be secured when General Pershing and the Chaplains' organization in

France come back from the other side but we simply have not had it here and we seem unlikely ever to get it unless the churches seek it unitedly in some different way. Indeed they have hindered themselves by such division in their approach to the problem as there was during the war.

In the second place there is the problem of recruiting men for Christian service. There were nearly five million young men in the army and navy of the United States. Practically all of the men that we are going to need for the Christian ministry, for foreign missionary work, for the Association secretaryship, for all of the other forms of Christian and philanthropic service were there in these five million young men in the army and navy. The churches never had before such a chance with all the body of supply physically brought together and under psychological conditions such as we had not known before, to reap such a harvest of leadership as had never been garnered in the history of the nation. There were also the men in the camps on this side who never got to France and who are rapidly being sent back to their homes. There are among them many men cast down and filled with disappointment and chagrin. They are going back to their homes in a few days or weeks and they will be asked, "What battle were you in? What were your experiences in France?" And they will have to say, "I was never in France." They laid all they had on the altar of the nation in utter and absolute sacrifice and never had the chance to have that gift used in actual service. There is going to be permanent moral damage done to some of these men if their great impulse of sacrifice and devotion can not be given an

76 *The New Opportunity of the Church*

adequate object, if we can not supply something that will atone for the bitterest disappointment of their lives. We can go to them to-day and say: "Men, you do not need to be cast down. The war is not over. The hardest part of the war is yet to be fought, the part that calls for the highest heroism, the deepest courage, the hardest sacrifice. The war is just beginning. Will you not throw yourself into it now for life and death?"

There are the men on the other side, doctors, lawyers, teachers, ministers, from all classes and occupations at home, foot-loose now, as men have never been, to give themselves to the unselfish service of mankind, who are coming home rapidly. Let me quote a few paragraphs from a letter from a friend who is a Lieutenant Colonel in the Medical Corps in France:

"With the end of the war and the actual signing of the peace compacts, which is now surely not far off, all the millions of men in our armies will be, sooner or later, returned to the home-land, to face the problem of their future employment or activities. Among them will be some thousands of medical men. Most of these men will return with their old positions and practices calling for them, but still footloose. Many of them, and especially the younger ones, will come back to begin life entirely anew, free as no like body of medical men in our experience have ever been to choose the field of their activities. All of them will return with wider views of life and of the possibilities of their work than have heretofore been common among medical men.

"There can be no doubt that the world will be open as a field for the efforts of these men. You know how many places have been waiting for the end of the war to release the medical men they are in need of. The question of deepest interest to us is how many of them can be enlisted in the missionary service, how many the mission societies are prepared to seek and employ.

"I know well that the problem of the extent and character

of the medical work that could properly be made part of the missionary effort has long been the subject of much study and consideration on your part. It seems to me that this calls for definite decisions of the utmost importance to the future of missions at this time. There is no doubt that if the Church is ready to go forward, there is an opportunity the like of which will never within our lifetimes come again. Never again will there be so many men, peculiarly fitted by their experience to listen to the call to world-wide service and also qualified by their experience to meet the call with unusual ability. The question the Church must face is how far it is prepared to go in enlisting medical men for work in foreign fields and also what scope it will seek to give to the men it secures."

We have our chance to present to these men the ideal of going forward with that with which they had begun.

And there were the lads in our colleges and universities. Never were the colleges more open to appeals offering men unselfish service, the moral equivalent of war, as they were at the time of the demobilization of the Students' Army Training Corps. Unless one was with them then he can not imagine the state of mind in which these boys were. If ever they were ripe for some great and heroic appeal they were ripe for it then. You could not denominationalize the appeal to them. They had heard the united voice of their country speaking and they replied to that united voice. If the churches wanted those lads for Christian service to-day, it was necessary for them to approach the problem unitedly with one heart and one appeal. The boys would have found their own appropriate place of personal service afterwards if we could have made the command adequate enough and spoken to them with an adequately appealing and united voice. As a matter of fact the opportunity was allowed to pass by.

78 *The New Opportunity of the Church*

In the third place there is the problem of Christianity and education. He is a blind man who does not see that one great lesson that this war has taught is the importance of education to national character and purpose. Never again will the State be willing to allow the education of the nation to slip out of its fingers as it has let it slip out in the past. "What is the next lesson of the war?" asked Lloyd George in a speech at Manchester, and he answered, "We must pay more attention to the school. The most formidable institution we had to fight in Germany was not the arsenals of Krupp or the yards in which they turned out submarines, but the schools of Germany. They were our most formidable competitors in business and our most terrible opponents in war. An educated man is a better worker, a more formidable warrior and a better citizen. That was only half comprehended here before the war." What some have been criticizing in Japan is just what we may anticipate that many nations will seek to do in the days that lie ahead of us. We see what the education of a nation skillfully guided can accomplish. Processes, carefully thought out by men who know the principles of genetic psychology as this war has illustrated them afresh, are going to play on us and our children after us. State supervision and other secular administration of these processes and of the ordinary forms of education are inevitable. The Christian churches are facing a problem the right solution of which is vital to the very life of Christianity. And we are never going to solve that problem along our old lines of division and separation, of not bringing our forces together in a way to meet the consequences of secularized

education with which we shall have to deal. I have a friend who has taught for some years in the philosophical faculty in one of our five largest American universities. This friend has told me that out of twenty-six professors and associate professors of philosophy there were only two in the faculty who did not teach a mechanistic view of life. And this university is perhaps doing as much as any other to shape the educational life of America. And it is only too representative. The Christian churches have to deal unitedly with the problem of Christian education, if they do not want the ground cut from under them by processes of secularized education which will teach philosophical theories that are absolutely fatal to all which we most dearly believe both in politics and in religion, and if the work of a moralized American education of all the people is to be achieved.

In the fourth place consider this great complex of problems which are developing on the home mission horizon. The new home mission responsibilities need to be interpreted in the richest way. It will be a great loss if after the war we do not accept a far ampler view of the functions of all our home mission agencies. We can easily name some of the problems. Again and again to-day we refer to the problem of the returning soldier. The problem of the returning soldier can not be handled in a divided way by a score of competing denominations. Of course the soldier who goes back to his own communion will be welcome there, but there are tens of thousands of these men who had no denominational attachment before they went abroad. Are they all to be scrambled for by the churches, each one offering its own wares?

80 *The New Opportunity of the Church*

The problems can be met only as with a comprehensive spirit and united approach, the Church of this land deals with them in sincerity and unselfishness.

And the problems are far more complex than the mere issue of associating the soldier with a particular Christian organization upon his return to his community. Is he to be a different sort of citizen in the light of his experience, different in his own ideals and demands, different in his contribution to the community and the nation? And the problem of the community to which he returns is a greater problem than he is. Is it to be the same kind of community it was before and what is the Church going to do to deal with it? Are the old American ideals of democracy, tolerance and respect to be perpetuated? There is the problem of community Christian education. There are hopeful experiments already being made in this field to effect the adequate coördination and guidance of all Christian forces. The day has gone by when the denominational Sunday School alone, one of our most valuable Christian forces, isolated from other agencies and unsupported by all the Christian energies which can be poured into it, can cope with the problem of religious education in the American community. And there is the problem of community Christian service as well as of community Christian education. Some are foolishly proposing schemes which involve the abrogation of the home as a Christian and social institution, but between the home and the nation there do lie areas of social life covered vaguely by the term "community" which are to be Christianized. The community to be sure is not a unit. It has its horizontal and its vertical stratifications but these do not conform to the denomina-

tional divisions and they are unified by common interests and common social issues which require of the Church a community consciousness and a community approach. There is also and on a national scale the problem of our moral and social health. The churches can handle such a problem only as they handle it unitedly. The war has given them such an opportunity. It has shown that certain things are essential to the highest efficiency of soldiers, that if we are going to fight a successful war, we can not do it with drunken and diseased men. If we can not fight a great war with that kind of men, can we build a great nation in time of peace with that kind of men? We have discovered that the type of man we need in time of war is the type of man we need in time of peace. We see new ideals in this matter and not only new ideals but new possibilities as well. We have realized that there are certain moral achievements not to be left in the realm of the impracticable; that it is possible to wipe out the saloon and that it is possible to wipe out the brothel. If for eighteen months of war it was demonstrated that it was possible to keep the brothel and saloon five miles away from our men in the Army, why shall it not be possible to destroy them and keep them away from the young men outside of the Army for all time? But who dreams that it can be done by disunited effort? And there is the problem of the unification of the national spirit and the true American education of all the foreign elements in the national body. We may describe it in all sorts of terms, assimilation, Americanization, nationalization. It is a common task that can be worked at of course by all kinds and groups of people, but they can work it out efficiently only as they unwastefully coördi-

82 *The New Opportunity of the Church*

nate their forces in a common service and to one great end, and as they face the economic and psychological elements of the problem in the spirit and with the principles of Christianity. How otherwise are just grievances of the negro race and of those who suffer from economic injustice to be dealt with and cleared away?

In the fifth place there are the new demands for coöperation and coördination in connection with the foreign missionary undertaking and the need of the organic consolidation of whatever can be organically consolidated. We started the foreign missionary work in America with a great ideal, with the ideal that one organization might operate foreign missionary work for the American churches, and the American Board for some years embodied that ideal. It proved premature. And there has been enormous gain in the last one hundred years from the denominational differentiation of foreign missionary responsibility, but we may be coming around now to a return in part at least to those great ideals with which we began. We are clear at any rate that there ought to be the closest consolidation of our approach to the non-Christian world. There is also the whole problem of missionary education at home. We are coming to unity of mind in this matter, for the missionary obligation is one obligation. The motives that lead Methodists to give to the support of foreign missions are identical with those that lead the Presbyterians and Baptists to give to the support of foreign missions. In effecting the full pressure of the missionary obligation on the Church at home, only united action can avail. It is the universal Christ who is to be made known to the world. The views of all of us about Him are still less than He, and

our combined apprehension of Him alone can furnish adequate and commanding motive to any group or division. The war revealed in many different spheres the power of united pressures.

And further, there is the necessity in the United States of our supplying through the foreign missions' conceptions the ideas that must underlie the basis of peace which must be laid if this war is not to have been waged in vain. It is the foreign missionary enterprise which is the custodian of the principles on which alone the League of Nations can ever be built up. These principles can not be isolated as the property of any one group. No one group can adequately proclaim them. If they belong to one they belong to us all. It is what is the property of us all in those principles which can alone sustain a friendly world order and by as much as we believe in that, by as much as we believe that the blood of eight million men will have been shed in vain unless that is to be achieved, by that much are we under obligation to accomplish any new pressure of coördination necessary to our supplying to the world the fundamental conceptions that underlie a new and brotherly international relationship.

The third lesson from the last year accordingly is that we have before us certain great indivisible tasks; that these tasks if we will attack them together will supply us with the most effective path of advance in denominational coöperation.

IV. A fourth lesson which the experience of the year has taught the churches relates to the processes and the forms of their coöperative action. There has not been any new discovery. There has been only a larger

84 *The New Opportunity of the Church*

application of what had already been ascertained and was already existent in the forms of organization and service in the Federal Council of the Churches. Only the emphasis was changed somewhat. There had been two types of associated action through the commissions of the Federal Council. In one the Federal Council selected individuals and brought them together in a commission with considerable freedom of action and with responsibility to the Federal Council alone. In the other method the attempt to correlate the organic activities of the denominations and to bring them together did not give the same freedom that the first method did, but it did give a larger weight of responsibility. The General War Time Commission of the Churches, the central war agency of the churches, made use chiefly of this second method during the war. The committees which it established, the Committee on Training and Recruiting Men for the Ministry, the Committee on War Production Communities and the work which they did constituted some of the best work of the war. They represented the attempt to bring together the organic activities of denominations. There has been during the last few years a great growth of the sense of denominational personality and we do not want to break that down unless there is something better to take its place. The danger is that it is breaking down and dissolving in some directions before it has entirely fulfilled its functions. In the war work of the churches the effort was honestly made to conserve all that is good. Some said that the churches were making a mistake and emphasizing denominationalism. All that those who ever acted for them were trying to do was to bring together in an effective coöperative way the

really responsible denominational agencies. That method may hold back some of the more far-visioned and enthusiastic men. Perhaps it is wise that they should be held back a little, while we keep together the men who represent the organic responsibility of the different communions and seek by mutual interchange to get forward. And it will be a great pity if as we go forward we do not conserve all the gains of the past in this regard, even if it makes some of us impatient because the progress is not so rapid as it might be if we might detach ourselves from these responsible relationships. The Foreign Missions Conference of North America and the Home Missions Council of the United States illustrate the strength of this method of coöperation.

We should learn to-day from the war a further lesson as to the process of leadership that one might not perhaps learn so readily in days of peace. The problem in the war has been not so much to create energies, as to guide and shape them. The war split open the soul of America, and great tides of moral and spiritual power have come gushing out which needed only wise guidance and relationship. This may not be so true in the future days of peace, but for the present these tides are still running. The next great step which is to be accomplished in the name of the Church and under the guidance of some agency of the Church which represents the full consciousness of the Church, is to bring these forces together in this time. It is amazing how many of them there are loose to-day in American life and the need is great of drawing them together and giving wise guidance to these energies. There is also much bewilderment in America to-day. Is there one who has not been hearing

86 *The New Opportunity of the Church*

from the younger men in the ministry of the perplexity with which they are facing their problems? Some device must be set up which will accomplish the correlation of all these energies and give men's minds wise and united guidance in the common task.

V. And lastly, there is a fifth lesson. We have learned from this war that men have no business going into a war unless they intend to stay in it until it has been won. There was a time, some months ago, when the President recommended a "peace without victory," but his recommendation was not accepted by one section of those to whom it was addressed. The section willing to accept the suggestion reminds us of the story of the two women who appeared before Solomon. One of them, we remember, was ready for a peace without victory. And we remember which one it was. If anybody had addressed to the President after we had entered the war such an exhortation he would have met it exactly as the allied nations of Europe met it from him. We know that a nation has no business to go into a war if it is not ready to choose between two alternatives, either to win the war or to be destroyed. Only the willingness to make such a choice can justify the extremity of war. And I believe we went into it on that principle. Once we had gone into it nothing until the end of time would have brought us out until the war had been won or we had been utterly overthrown. I remember a conference which we had with one of our visitors from Great Britain a short time ago, just after his arrival here, when we were discussing this matter. He was feeling exceedingly despondent. He did not believe that Germany ever would be defeated. He believed

that the war would end without any decisive triumph for the principles for which we were contending. We said he did not understand America. America might have a reputation for mercurial and changeable spirit but it was not so and once she had set her hand to a task like this she would never take her hand off until the task was done. And now the same principle holds in all spheres of action. We have started on certain relationships in the attempt to accomplish certain tasks. There is no withdrawing from them. We have set out as a Christian Church in a great war. There is no holding back and there is no stopping until we get through, absolutely none. This movement of closer coördination and coöperation is never going to stop. It is going to grow year by year with increasing power. We may make mistakes. It is conceivable that we should make such colossal mistakes as to destroy any existing agencies of coöperation so that new agencies would have to be set up in their stead, but as sure as there will be a sunrise to-morrow another agency would be set up in their stead, because we are moving in a great progress from which we can never draw out or be drawn back. The only question we face to-day is whether we are going to be courageous enough, disinterested enough, wise enough to discern our time and to pass into this time with instrumentalities which we are called upon to devise and control and direct that are adequate for the tasks of this day. All of the great values that have come out of the war with us call upon us for this thing — the realization of how much more powerful great moral ideals are than all things else, the discovery of how the sense of something better ahead can command anything from men, and, what is in one sense more wonderful even than

88 *The New Opportunity of the Church*

all of these, and what the soldier feels to have been the greatest thing that the war has brought to him, the sheer glory of an unwithholding comradeship. In the camps, in the trenches, wherever the soldiers were, this was the splendid achievement of their great experience, the communized consciousness of a brotherhood that shares everything, that has pooled men's life blood, that has made them one in one great sacrificial, national endeavor. Can we not match that and surpass it in the body of Christ? Do not hours come when we know we have matched it, when we feel the glow in our own hearts, the longing to cross the chasms between man and man, to produce at last here in the midst of our nation to-day a fellowship so real, so commanding, that in the atmosphere of it we do not need to solve our problems, for we shall find that they have disappeared?

V

THE WAR AIMS AND FOREIGN MISSIONS

THE war was so big and it is still so near that it is not possible yet to comprehend it. It has a thousand faces which we shall be studying all the rest of our lives and centuries will have to pass before men can see it in its true perspective and proportion. But some things about it are already sufficiently clear. And one of them is that the war was the greatest proclamation of foreign missions which we have ever heard.

It is interesting to mark the way in which, one after another, the great ideas and principles of the missionary enterprise were taken over and declared by the nation as its moral aims in the war. If we will review these aims we shall see how completely they have been accepted from the foreign missionary undertaking. There ought not to be any doubt or misgiving in our minds as to what the aims were which, as we believed, justified us in what we did, and which, if they were valid during the war, as they were, are equally valid now; for certainly what we fought for in the war we have no right to repudiate now in peace.

What was it for which we fought in the war? To avoid reading back into the struggle moral aims which are an afterthought and which are imagined into the struggle for apologetic or homiletic purposes, let me re-

90 *The New Opportunity of the Church*

call words written in the midst of the war times, when we were striving to see clearly our present duty without thought of any later moral inferences that might be drawn from the statements of duty that then satisfied us. These words were written with no reference to foreign missions but with a view to defining for the Christian conscience the purposes which warranted the war. This was the statement:

There ought to be no doubt among Christian men as to what we are fighting for in the war,—as to the great moral and spiritual ends which justify it.

We are fighting to put an end, if we can, to war and to the burden and terror of armaments. It cannot be too often said that it is a war against war that we are waging. Both militarists and pacifists often deride this idea, the former because they do not think that war can be or perhaps ought to be destroyed, the latter because they do not believe that war can ever be ended by war. But there are millions of men who hate war and believe it must be ended and who are able with conscience and determination to support this war because it seems to them unavoidable and necessary as a struggle directly aimed at war itself. They did not want war. The precipitation of the war by Germany outraged all their deepest convictions. And the principles and convictions and practices as to the nature and method of war on the part of Germany seem to these millions of men to be intolerable on our earth. To give them unhindered room would make the world an impossible home for free and friendly men. They must be destroyed. War against them is war against war. It is war for peace.

This purpose also nerves the men at the front on whom the burden falls heaviest. They see the irrationality and wickedness of war more clearly than any one else. What sustains them is the thought that they are enduring it so that no one else may have to endure it. The thing is so dreadful that it is worth every sacrifice to slay it and to make sure that the world will not have to go through it again.

We are fighting against aggressive autocracy. Not yet against

autocracy itself. We disbelieve in it and we fear it, but if any nation wants it for itself and can have it without letting it imperil all other nations thus far we have said that we have no right to interfere. It is not our business. Each people has the right of self-government. But we cannot sit quiet and let autocracy, unwilling to stay at home, go abroad to rule the world. It is the strong nation invading other nations, attacking the rights of humanity, perpetrating wrong and injustice, that must be resisted and bound to keep the peace, just as the strong man breaking the laws of society and perpetrating wrong and injustice in the state must be bound to desist from wrong.

We are fighting against the claim of nations to be above the moral law. A state cannot endure if one class of its citizens is allowed to excuse itself from the moral obligations which bind all others. And the world cannot endure if any nation is allowed to set itself above the principles of truth and justice and righteousness which have their ground in the character of God and which are the foundation of individual life and must be the foundation of international life and of international relationship. It is moral anarchy for any nation to set itself and its interests above the laws of God, which are laws of universal right and justice.

We are fighting against the idea of power as its own law, against the ancient claim of might to be its own right. This idea, if yielded to, puts an end to civilization. If we merely match might with might and try to disprove the claims of might by superior might we support the very law we attack. But if we use might for right and hold it subject to right, and repudiate utterly the principle that it is or can be anything apart from right, we may safely and we must unyieldingly oppose what strength we have or can get from God against the falsehood of power as its own warrant for aught that it can do. The very essence of evil is in this falsehood and must be destroyed.

And we are not only fighting against great falsehoods and wrong, we are fighting for a new world order of concord and peace and justice. Just as in each nation the elements which had to be combined were compelled to give up their separate claim to the end that a righteous and stable political order could

be established, so now we realize that the world must in some simple and practical way be reorganized to provide some instrumentality of international justice which will settle difficulties by peaceful, judicial processes, as men settle their difficulties among themselves without murder or any violence. To carry mankind forward by such a big advance is worth any sacrifice necessary to win it.

All of these things ought to have been won without war. They have not been. Against our wills the great war which involves these issues came out and laid hold upon us and, whether we would or no, we had to take up our part. And now that duty cannot be played with. Asking God for His forgiveness for all that has been wrong in ourselves, humbly trusting His grace and seeking His strength, we are to take up our task in the spirit of those who know only one fidelity, the fidelity that knows no yielding until its task is done. Without hate or pride or wrong-doing, without using against evil the evil we deplore, without malice toward any one and with charity toward all men, including our foes, with patience and tenacity and deathless devotion, we are to do the work that has come to us until it is done and done to last.

It is the business of the Church to keep clear and unconfused these moral ends which alone justify the war, to warn men against hate and evil will, to strengthen in men's hearts the sense of deathless devotion to duty, to encourage faith in the possibility of establishing on the earth a righteous order worth living and dying for, to show men that they must and can behave now as citizens in a manner worthy of the Gospel of Christ, to maintain in the soul of the nation an unswerving loyalty to righteousness and a fearless love of all humanity, to make the nation humble and penitent before God, and to summon it to such obedience to God's holy law that it can confidently offer itself to Him for the accomplishment of His purposes of justice and truth.

Here were five clear moral aims: to put an end to war, and the fear of war and the burden of armaments, to assure human freedom, to assert and establish the

principle of international righteousness, to use strength for human service, to prepare the way for an order of truth and justice and brotherhood. As the war went on these aims grew clearer and firmer. (1) "This is a war to end war" became a universal watchword. The military spirit which kindled and flamed in human hearts blazed most fiercely against militarism, and repudiated with deepening horror and loathing the whole philosophy of war, its colossal inefficiency and its exorbitant waste. (2) The indignation against the autocratic governments which were responsible for the war, although at first this indignation proclaimed no doom upon autocracy as a political theory, came gradually to realize that autocracy can not confine itself to any bounds and is not able to be harmless. The spread of the spirit of liberty of itself overthrew one by one all the autocracies that entered the war. (3) The nation saw with increasing clearness that wrong is wrong no matter who perpetrates it, whether a nation or a man, and likewise that the duty of service and protection is a national as well as a personal duty. (4) The war became a great enterprise of human service. Nations fed one another and stood ready to die for one another and for the safety of mankind. (5) And above all as time went on men realized that they were in this struggle for the sake of what lies ahead of us, for the hope of a new human order — an order of righteousness and of justice and of brotherhood. If it were not for that hope ahead, all the arguments that spring from what lies behind would not have been enough to sustain men. Once men had got into their minds that the same thing was going to be afterward that was before, the war would have been

over that day or the next. Men were not going into the war and dying for the sake of punishing somebody for what lay behind alone, or for the sake of executing vengeance for great wrongs. You cannot sustain sacrifices like these or memories. They must be sustained on great expectations. Even our Lord, Himself, was upheld by what lay before Him, "Who for the joy that was set before him endured the cross, despising shame, and hath sat down at the right hand of the throne of God."

I have named just as briefly as I could what seem to me to be five of the great moral justifications for the war, justifications that made legitimate the sacrifices that were poured out, and that laid the obligation of the struggle to the last effort upon every life in our land. But, when we have said this, have we said anything more than just to put into political terms, in connection with the great struggle, the aims and ideals and purposes for which many men have been living all their lives, which have actuated the missionary enterprise, and which underlie it to-day? What does that enterprise exist for? What has it been seeking to do, and in reality doing all the years since it began?

It has been in the world as an instrumentality of peace and international good will. Wherever it has gone, it has erased racial prejudice and bitterness, the great root of international conflict and struggle. It has helped men to understand one another. It has rubbed off the frictions. "Christianity continues to spread among the Karens," said the Administration Report for British Burmah for 1880-1881, "to the great advantage of the Commonwealth, and the Christian Karen communities are distinctly more industrious, better educated and more

law-abiding than the Burman and Karen villages around them. The Karen race and the British government owe a great debt to the American missionaries who have, under Providence, wrought this change among the Karens of Burmah." At the outset of missionary work in India, Schwartz had illustrated this power of missions, commanding the confidence of the people, and securing peace and order where the East India Company and the native rulers themselves were helpless. "Send me none of your agents," Hyder Ali said to the Company in some of their negotiations. "Send me the Christian missionary, Schwartz, and I will receive him." "To be welcomed in the land of cannibals," said a Dutch traveler in Sumatra, Lunbing Hirim, "by children singing hymns, this indeed shows the peace-creating power of the gospel." "The benefits" (of the missionary work in New Guinea), said Hugh Milman, a magistrate, "are immense; inter-tribal fights formerly so common, being entirely at an end, and trading and communication, one tribe with another, now being carried on without fear."

Missionaries have been a conciliatory influence again and again, and have allayed hostility which diplomats and traders have aroused. They did this in Japan. The *Jiji Shimpō*, one of the leading newspapers in Japan, spoke of this in advocating the sending of Buddhist missionaries to Korea. "Japanese visiting Korea will be chiefly bent upon the pursuit of gain and will not be disposed to pay much attention to the sentiments and customs of the Koreans or to allow their spirit to be controlled by any consideration of the country or the people. That was the case with foreigners in the early days of Japan's intercourse with them, and there can be

96 *The New Opportunity of the Church*

no doubt that many serious troubles would have occurred had not the Christian missionary acted as a counterbalancing influence. The Christian missionary not only showed to the Japanese the altruistic side of the Occidental character, but also by his teaching and his preaching imparted a new and attractive aspect to intercourse which would otherwise have seemed masterful and repellent. The Japanese cannot thank the Christian missionary too much for the admirable leaven that he introduced into their relations with foreigners, nor can they do better than follow the example that he has set, in their own intercourse with the Koreans."

And missionaries in the same conciliatory spirit have been the main factors in opening some sealed lands to international intercourse. The United States Government's treaty with Siam was negotiated in 1856, and Dr. Wood of the Embassy wrote that "the unselfish kindness of the American missionaries, their patience, sincerity and faithfulness, have won the confidence and esteem of the natives, and in some degree transferred those sentiments to the nation represented by the missionary and prepared the way for the free and national intercourse now commencing. It was very evident that much of the apprehension they felt in taking upon themselves the responsibilities of a treaty with us would be diminished if they could have the Rev. Mr. Mattoon as the first United States Consul to set the treaty in motion." In 1871, the Regent of Siam frankly told Mr. Seward, the United States Consul-General at Shanghai, "Siam has not been disciplined by English and French guns as China has, but the country has been opened by missionaries."

Of the work of the Scotch Presbyterians in Nyassa land, Joseph Thomson, the traveler, bore testimony after his visit in 1879. "Where international effort has failed," he said, "an unassuming Mission, supported only by a small section of the British people, has been quietly and unostentatiously, but most successfully realizing in its own district the entire program of the Brussels Conference. I refer to the Livingstonia Mission of the Free Church of Scotland. This Mission has proved itself, in every sense of the word, a civilizing center. By it slavery has been stopped, desolating wars put an end to, and peace and security given to a wide area of the country." For a hundred years the missionary enterprise has been doing this over the entire world, getting men acquainted with one another, showing the unselfishness that lies behind much that seems to be and often is so purely selfish. It has always been and is to-day an enterprise of tranquillity and of peace.

It has been an agency of righteousness. As the years have gone by, it alone has represented in many non-Christian lands the inner moral character of the Western world. By our political agencies and activities we have forced great wrongs upon the non-Christian peoples — commercial exploitation, the liquor traffic, and the slave trade upon Africa and the South Sea Islands, the opium traffic upon China. Against these things the one element of the West that has made protest has been the missionary enterprise. Year after year in those lands it has joined with what wholesome moral sentiment existed among the people in a death struggle against the great iniquities that Western civilization had spread over the world. It has been an instrumentality of international righteousness.

It has been and is a great instrumentality of human service. It has scattered tens of thousands of men and women over many lands, teaching school in city and country, in town and village. It has built its hospitals by the thousand. It has sent its medical missionaries to deal every year with millions of sick and diseased peoples in Asia and Africa. It has been the one great, continuing, unselfish agency of unquestioning, loving, human service throughout the world, dealing not with emergency needs of famine and flood and pestilence alone, but, year in and year out, serving all human need and seeking to introduce into human society the creative and healing influences of Christ. "It is they" (the missionaries), says Sir H. H. Johnston, of British Central Africa, "who in many cases have first taught the natives carpentry, joinery, masonry, tailoring, cobbling, engineering, book-keeping, printing, and European cookery; to say nothing of reading, writing, arithmetic, and a smattering of general knowledge. Almost invariably, it has been to missionaries that the natives of Interior Africa have owed their first acquaintance with a printing press, the turning-lathe, the mangle, the flat-iron, the sawmill, and the brick mold. Industrial teaching is coming more and more in favor, and its immediate results in British Central Africa have been most encouraging. Instead of importing painters, carpenters, store clerks, cooks, telegraphists, gardeners, natural history collectors from England or India, we are gradually becoming able to obtain them amongst the natives of the country, who are trained in the missionaries' schools, and who having been given simple, wholesome local education, have not had their heads turned, and are not above their station in life."

Let any one who doubts the constructive influence of missions in molding the social life, in affecting institutions, in establishing just trade, in creating and fostering industries, in making friendly producers and consumers, in purifying morality and elevating mankind, turn to the second volume of Dr. Dennis's "Christian Missions and Social Progress," and read there of the achievements of mission work in these spheres, and he will gain a new conception of the power and value of foreign missions. As Dr. Dennis shows, they have promoted temperance, opposed the liquor and opium traffics which are fatal to wise commerce, checked gambling, established higher standards of personal purity, cultivated industry and frugality, elevated woman, restrained anti-social customs such as polygamy, concubinage, adultery and child-marriage and infanticide, fostered the suppression of the slave trade and slave traffic, abolished cannibalism and human sacrifice and cruelty, organized famine relief, improved husbandry and agriculture, introduced Western medicines and medical science, founded leper asylums and colonies, promoted cleanliness and sanitation, and checked war. "Whatever you may be told to the contrary," said Sir Bartle Frere, formerly Governor of Bombay, "the teaching of Christianity among 160,000,000 of civilized, industrious Hindus and Mohammedans in India is effecting changes, moral, social and political, which for extent and rapidity of effect are far more extraordinary than anything that you or your fathers have witnessed in modern Europe." "When the history of the great African States of the future comes to be written," says Sir H. H. Johnston, bearing witness out of ample personal knowledge and experience, "the ar-

rival of the first missionary will with many of these new nations be the first historical event in their annals."

Foreign missions have been a great agency of human unity and concord. They, at least, have believed and acted upon the belief that all men belong to one family. They have laughed at racial discords and prejudices. They have made themselves unpopular with many representatives of the Western nations who have gone into the non-Christian world, because they have not been willing to foster racial distrust, because they have insisted on bridging the divisions which separated men of different bloods and different nationalities. We are talking now about building the new world after the war. But it would be hopeless if we had not already begun it. We are talking about some form of international organization. It may need to be very simple, with few and primitive functions, but it must come. And it can come only as first, we sustain in men's hearts a faith in its possibility; as second, we devise the instrumentalities necessary to it and make them effective; as third, we build up a spirit that will support it. Across the world for a hundred years the missionary enterprise has been the proclamation that this day must come, and that some such international body of relationships as this, based on right principles, must be set up among the nations of the world.

It would not be hard to go on analyzing further what the missionary enterprise has been doing. It has been doing peacefully, constructively, unselfishly, quietly for a hundred years exactly the things that now, in a great outburst of titanic and necessarily destructive struggle, we were compelled to do by war. I say it again, that

one of the most significant things of the day is to see how the great ideals and purposes of the missionary enterprise, that have been the commonplaces of some men's lives, have been gathered up as a great moral discovery and made the legitimate moral aims of the nation in the great conflict in which we have been engaged.

And now that the war is done the question looks at us squarely. Do we mean all that we said and fought for? If we were right then are we not bound to go straight on now and do by life in peace what we were ready to do by death in war? The need for achieving the things we fought for is here to-day all over the world. The missionary enterprise is the honest effort to achieve them.

And we need the missionary enterprise now, strong, living, aggressive; first of all because we require, more than we have ever required them in the past, every possible agency of international good will and interpretation. Why did that happen in Russia that did happen, prolonging for many months the great struggle? We know why it happened — in part at least because of a lack of adequate interpretation of our own true ideals and national character. Men who had lived here in our own land, had gone back to Russia by the hundred, to misrepresent America. They said we were a capitalistic oligarchy, not a democracy, that privilege and not justice ruled our life. I suppose Trotzky had never been in a company of two hundred real Americans. He returned to Russia, not knowing the least thing of the real spirit of the American nation and our true political ideals, and the real heart of the American people; and the same ignorance which he carried back

with him is in no small measure spread far and wide over the world to-day. There could have been nothing more unwise than the proposition that we should recall in the war from Africa and India, Japan and China the men who are correctly interpreting to the non-Christian world the unselfish Christian ideals of our Western nations. In the early years of the war our Government sent to the consuls in China especially word that Americans ought not to come home; that if ever they were needed there, they were needed to-day that they might correctly represent what the moral purposes of America are, and that by their good will and friendliness, they might be true ambassadors of our spirit. We need not less to-day, but more than ever, the shuttles of sympathy and service that fly to and fro across the chasms of race. The misunderstandings of the world are a tragic thing. We little realize how deep and terrible they are; the innumerable millions of men on the other side of the world whose minds are unknown to us and to whom what we are thinking is unknown, in whose thought there has never entered the conviction of our unselfish interest in the whole human family, and of our desire not to injure but to benefit both ourselves and with us all mankind. As never before in the history of the world, we require every possible agency of interpretation, of international fellowship and brotherhood to be thrown across the chasms that separate the races and nations of men.

President Wilson understood this. At the height of the war he wrote to a medical missionary who had asked his advice as to returning to China or entering the war: "I feel that I am by no means qualified to answer the question you put in your letter of March 9th, but it is

clear to me on general principles that we must not rob effort everywhere else in order to concentrate it in France, unless it is absolutely necessary to do so. It does not appear necessary at this juncture, and my judgment, diffidently expressed, would be that your duty still lay in China."

And he had earlier written to some missionary workers in the South an equally strong statement:

"I entirely agree with you in regard to the missionary work. I think it would be a real misfortune, a misfortune of lasting consequence, if the missionary program for the world should be interrupted. There are many calls for money, of course, and I can quite understand that it may become more difficult than ever to obtain money for missionary enterprises, but that the work undertaken should be continued and continued . . . at its full force, seems to me of capital necessity, and I for one hope that there may be no slackening or recession of any sort.

"I wish that I had time to write you as fully as this great subject demands, but I have put my whole thought into these few sentences and I hope you will feel at liberty to use this expression of opinion in any way that you think best."

We are needing to prepare for the great undertakings of peace that are now upon us. It may or may not be a true principle that in times of peace we should prepare for war; but there cannot be any doubt about its being a true principle, that in times both of war and of peace we should prepare for peace. In time of peace war may or may not come, but in time of war peace must and will come. And now that peace has come, whatever may be the decision regarding the continuance of armaments, there can be no doubt that our immediate duty is to confront the tasks of peace. Unless those tasks

are met, any preparations for the future will rest on hollow foundations. Other agencies of sinister purpose were preparing diligently throughout the whole period of the war for this present time. And they are not relaxing their purposes to-day. Against these and all evil forces every energy of righteousness must be aroused both in America and throughout the world. Every unselfish purpose, the full measure of moral consecration, the uplift and inspiration of every great ideal and of unlimited tasks must be taken advantage of now if the soul of the nation is to be equal to its responsibility. We need every ounce of moral and spiritual resolution for the nation's sake. Whatever we subtract from the spiritual outgoing of the Christian Church we subtract from the vitality of the nation in its present struggle.

Necessary as the great negative energies of destruction are, they can never achieve the things that have to be done in the world. This business of war has been an unavoidable business, but its result is to work structural changes. We cannot say that it cannot work any organic change, but if it does it is by reason of the thought which it embodies. Such work has to be done by great principles, by living ideals, by the Spirit of God. Mere mechanisms, the thunder of guns, the massing of bodies of men never can do it. They can build walls against the onset of wrong; they cannot replace it. We have to let loose the creative and constructive spiritual powers if that is to be done, and there is no creative and constructive spiritual power the equal of that which Christ released.

And in Christ alone to-day is the power of saving men and of redeeming society. To give Him to the world

is to do the work the world needs more than it needs anything else. No man can do better with his life to-day or accomplish more for the world than by going out to acquaint men with Christ and to lead all nations to obey and follow Christ as Saviour and Lord.

The Christian churches throughout the war manifested the spirit which must now have yet freer and richer play. Both in Canada and in Great Britain the foreign missionary societies year after year during the war closed their books not only without a deficit but in many cases with a surplus and with larger receipts than had ever come to them before. Our American foreign mission boards had the same experience. The year of the war was with many of them the year of the most generous support of their work that they had ever known.

Indeed, the work of foreign missions has never been stopped by war. The great Foreign Missionary Societies of Great Britain were launched in the midst of European wars, and if the earlier missionaries from the Continent had waited for times of world peace before setting out on their undertakings, they might never have gone. The first foreign missionaries from the United States, sent out by the American Board, sailed during the year of 1812. If the Church could ever be justified in waiving her missionary duty in times of national difficulty it would have been during the Civil War. The Southern Presbyterian Church projected its foreign missionary work then. To quote Dr. Houston's words, in a noble address delivered in Philadelphia in May, 1888, "When in that day she found herself girt about as with a wall of fire, when no missionary had it in his power to go forth from her bosom to the regions beyond, the

first General Assembly put on record the solemn declaration that, as this Church now unfurled her banner to the world, she desired distinctly and deliberately to inscribe on it, 'in immediate connection with the Headship of her Lord, His last command, "Go ye into all the world and preach the Gospel to every creature," regarding this as the great end of her organization, and obedience to it as the indispensable condition of her Lord's promised presence.' " And the moment the way was opened she sent forth her sons and her daughters.

The experience of the missionary board of one of the churches in the Northern States during the Civil War is illustrative, I believe, of almost all. In the spring of 1862 the Northern Presbyterian Board reported that instead of ending the year with a heavy debt, as was seriously feared, it had been able to "support the Missions in nearly all cases in their usual vigor, to send out new laborers, to occupy new ground in some instances, and to close the year in a satisfactory manner." The Board expressed the hope "that a not less vigorous support of this work will be afforded in the coming year, and the trying discipline of Divine Providence and especially the influences of the Holy Spirit may lead our churches to reach still higher standards of giving." The Board appealed accordingly for an increase of 25 per cent. in the gifts of the churches, in order that the work of the Missions might not be reduced nor new missionaries kept at home. The General Assembly welcomed these views and rejoiced in the fact that the largest number of missionary candidates ever reported was waiting to be sent forth. The following year the Board reported that none of the new missionary candidates had been kept at home

except for health or similar reasons. When the Board appealed to young men and women not to allow the impression that the funds of the Board would not permit them to be sent out to be made a rule of duty or to hinder them from offering themselves to the missionary service, the General Assembly endorsed this view, and in the Spring of 1864 declared: "New Missions are needed. Shall they be established? Is it inquired, Where are the means? We answer, They are in the hands of the Christians, who are God's stewards. Let a proper demand be made. Let this Assembly call on the churches, and that call will be answered. The response will come to us in the spirit of that consecration in which all God's people have laid themselves and their all upon His altar. In the opinion of the General Assembly, the Presbyterian Church under its care should, during the ensuing year, increase the amount of funds put under the command of the Board of Foreign Missions, for the spread of the Gospel among the heathen, to not less than three hundred thousand dollars." As the war drew to a close the Board reported that never in its history had there been times when the financial prospects appeared so dark. The rates of exchange cut the value of the American bills in half. But the light broke through the darkness, and the Board reported in 1865, "It has not been necessary to break up any of the Missions, to recall any of the missionaries nor to keep at home for pecuniary reasons any of the brethren who desired to be sent forth on this service."

The Christian conscience of the nation during the days of the Civil War saw in the generous outpouring of life at the call of the nation not a reason for exemption,

but a ground of appeal in the matter of missionary service. The Presbyterian General Assembly of 1865 resolved "That the work of Foreign Missions calls for expansion. The prayers and wants of our brethren in the field, the field itself white to the harvest, the loss occasioned by age, infirmity and death among the laborers, all appeal for an increase of men and means; while the voice of God's providence, in His favor to this work, clearly says to His Church 'Go forward.' The promptness, energy and abundance with which our young men have come forward during the past year to engage in our armies for the defense of our nation . . . should encourage Christians to pray for that increased devotion of our sons to the service of Christ, which is demanded to provide ministers and missionaries to go into the fields which are now open to hear the Gospel."

The Church to-day cannot be justified in sinking to a lower measure of courage and devotion than marked our fathers in the days following the Civil War. The nation is vastly richer now than then, and abundantly able to meet every obligation, first among them its obligations to God and the Gospel. There are men enough and to spare for all the work that needs to be done — foremost the great constructive work of spreading Christ's message of peace and good will among the nations, and planting everywhere the principles of the Gospel. The increase of suffering on account of war does not diminish the chronic suffering of Asia and Africa. The hungry of these lands are not less hungry because there is want in Europe as well. Preachers of the Gospel, medical missionaries, teachers and friends of mankind who will

serve the needy in the spirit of Christ are more needed throughout the non-Christian world to-day than they were before the war. And while all other duties must be done, these primary and continuing duties must not be left undone. The nation will be stronger for its task at home if it is faithful to its ministries of peace to all the world.

And now will the men and women who have lives to give act upon a pinched and withholding principle? Can we believe that the men who were willing to give their lives for the nation and the cause in the war will not be willing to give them for Christ and the world and this work now that the war is done? It is inconceivable that it should be so. The men who unselfishly gave themselves to the cause to which God called the nation and who in that cause counted everything loss — who deemed life itself merely the reasonable offering which it was their duty and joy to make — will not now, surely, when the war is done, be content to turn aside to selfish and easy lives. Surely they will want to carry forward in the days of peace the same ideals for which they contended in the time of war — the ideals of human brotherhood, of international justice and service, of peace and good will.

And now is the time when men should face this issue of the principles by which they are going to live in peace times. Now is the time when thousands of men who have learned the unworthiness of selfish lives should resolve to give themselves to the Christian ministry, to missionary and social service, and to careers of philanthropic and political and religious consecration. Millions

of young Americans went on a foreign mission to northern France. Thousands of these men should go forth, now that the war is over, on the foreign mission of peace to Asia and Africa and Latin America. There are men who will read this to whom the missionary idea had never occurred before and there are others who have thought of it again and again, but who have evaded the missionary obligation. They say they never had "a missionary call." They do not plead that excuse when the nation asks them for their lives. Why should they need a different kind or degree or measure of call from Christ than they have had from the nation? There are men who, without a quiver, went across the sea and took whatever came, but who have been avoiding the missionary obligation, which does not ask them for any more. Why for the one and not for the other? "We thus judge"—we read the words of Paul, "We thus judge that One died for all, therefore all died; and He died for all, that they that live should no longer live unto themselves, but unto Him who for their sakes died and rose again."

For four years the world has poured out life and wealth without limit. It was a struggle which ought never to have been. But once precipitated there was but one thing to do and that was for an outraged world to go through with it at whatever cost and to spare nothing until the calamity was removed and the liberties of the world were secured. And now the struggle is past. Shall the sacrifices made for war be discontinued or shall we be ready to do for peace and for the coming of the Kingdom of righteousness all that we did for war and for the prevention of what we believed to be

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